

for the *William Jones* *June 20th 17*
Pasquine in a Traunce

**A Christian and learned Dia- 6.
logue (contayning wonderfull and
most strange newes out of Heauen,**

Purgatorie, and Hell) Wherein besydes

Chyistes truth playnely set forth,

ye shall also finde a numbre of

pleasaunt hystories,

disconring all the crafty conueyaunces

of Antechrist.

Wherunto are added certayne Questions
**then put forth by Pasquine, to haue bene dis-
puted in the Councell of Trent.**

*Turned but lately out of the Italian
into this tongue, by
W. P.*

*Seene allowed according to the order appointed
in the Quenes Maiesties Iniunctions.*

Luke. 19.

**Verily I tell you, that if these should holde their
peace, the stones would cry.**

**Imprinted at London by VVyl-
liam Seres dwelling at
the Weast ende of Paules
at the signe of the
Hedgehogge.**

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT ON THE PROGRESS OF WORK

FOR THE YEAR 1900

BY THE FACULTY

OF THE PHYSICS DEPARTMENT

CHICAGO, ILL.

1901

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CHICAGO, ILL.

To the Reader.



VCH E HATH bene the miserie of these latter dayes (good Reader) euery where, and yet is in some places (the more is the pitye) wher iniquitie hath gotten the vpper hand, that the truth findeth few friends, and canne euill be heard, especially the truth of Gods holy Worde, but so odious it is to mens eyes and eares, (suche is the nature thereof) as any other thing else, (be it neuer so vayne, wicked, or abhominable) might be muche soner allowed and heard, than the truth of Religion, and the more that such wickednesse tēded to deface, or ouerthrow, the truth of Gods holy worde, the better was the same welcome & the more ioyously receyued, and embraced. So as the truth receyuing this open iniurie (& though not suppressed by al, yet oppressed by the most) was driuen therefore to lye close, and secretly to walke with *Nichodemus*. by night for feare of Iewish Christians, and in caues, dennes, and other vnknowne places (lyke as in the tyme of former turranny) to haue hir conuersation and abiding, declaring still as she might, hir naturall operation to many, and wayting in the meane season, the appointed tyme of hir delyuerance.

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raunce. And if it so chaunced hir to be seene or heard abroad (for the candell whelued vnder the Bussell wil burne a hole throughe, and shewe it selfe) then straight way must she so be scaled, ordered, and prompted, by Pollicie who must be hir Tutour, as she must not therefore seme so roughe as to rippe vp matters that are raked long since in the ashes, but muste talke a farre off, and either cloth hir selfe with the misty cloudes, of darke and doubtfull speach, which few shal vnderstand, and must offend no man, or else must appeare altogether to be so plyaunt, and in such glaring garments as least may become clawing and well pleasing talke, and nothing else, and such as shall curry all men, and cut no one.

For the which cause, the authour hereof called *Celius Secundus Curio* an Italian, a man surely zealous, and godly learned, lamenting this great and malicious kinde of blindenesse, as a thing most dangerous both for bodye and soule, thought good and his bounden duetie, (to relieue thereby the mindes, and consciences, of suche, as not wilfully but for want of due knowledge, went groping in by pathes at none dayes, and to confirme suche other in the right path way of heauenlye truth, as had tasted some little fruite of Gods holy spirite) to write therefore this little worke, which about xxv. yeares since, (or there vpon) he toke in hande and set forth, what time *Paule* the thirde of that name (a man of great worldely wisdom and admiration with christen Princes, and a Religious professour of that diuellishe knowledge of Necromancie) late & occupied Caiphas (I should say) *Peter* Chaire. And so the authour following
in

TO THE READER:

in some parte, the politique counsell of Saint *Paule* the Apottle, (who sayeth, So that Christ be preached, any maner wayes, whether it be vnder pretence or sincerely, he reioyceth therein) hath published the same his labour vnto the world, vnder the pleasaunt name of *Pasquine* that aunciēt Romaine, as a fit instrument to aduaunce Gods truth, who for his fame being acquaynted with all Princes estates and affaires, and for his wonted mirth and straunge newes, coulde the better spreadde abroad the same, and cause it to be more ioyefully receyued and read, than if many great Potentates and Princes had commended it to the worlde, with their priuilege and authoritie. As to *Pasquine*, and to tell thee what he is, shall not now be necessarie, for I will not holde thee with so long a discourse: if thou can not other wise learne of him, I shall referre thee to the booke it selfe, where thou shall finde him fully described. Phil. 1.

But now me thinketh I heare some nose wise papist, make a very vnneccessarie obiection: what sayeth he is *Pasquine* of Rome now become a preacher, that was wont so to be talking alwayes, against our holy Father and his colledge of Cardinals: to whome, it may right well be answered in this sorte, as in that he is come from Rome hither to preach, is to fulfill the saying of Christ, that no Luk. 4. Prophete is accepted in his owne country, and therefore cannot be heard (no more was Christ among his owne country men the Iewes) which is straunge, that Christes messanger, comming to Christes Vicaire (if there be any luche on earth,) shoulde be refused of audience, bringing a true message, but much more is it, that for declaring the

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Gal. 1.

the same, (for their soule health and saluation) he shoulde be in daunger. But to be banished his dominion for saying as he is commaunded, passeth all law of God and men, yea and *ius gentium* also. And in that some will accompt him, such one as wil be alwayes talking at his pleasure, I will turne such ouer to the Poet *Horace* who sayeth, *Ridentem dicere verum, quid vetat?* Why should not a Iester or a mery fellow tel truth. And if that wil not serue to stop their blasphemous mouthes, I will bring forth Saint *Paule*, who sayeth, If he himselfe or an Angell preach any otherwise, than the Gospell which he preached, let him be accursed, whereby he inferreth, that the message shoulde not be the better welcome or heard, for the messengers sake, but the messenger for the truth, and worthinesse of the message he bringeth, (yea, if he were a Diuell) ought to be beleued. To the matter it selfe, I shal referre to thy direct iudgement (so thou spoile thy selfe in the reading therof, of all malice and affection) wherein thou shalt see, vnder the wittie and pleasaunte inuention of *Pasquines* going to heauen, purgatorie, and hell, the whole packe of the Popes pedlary wares, is opened & not let to sale, bicause men shoulde buy therof, but rather to the shewe and brought to the touchestone of Goddes worde to be thereby tryed and seene what maner stuffe it is: So as all men may see, howe the Romish Apotaries haue so conserued, confected, and, couloured, with the drugges & other the fine deuises of their subtile Sophistrie, all their whole pelfe and trumperie, as meritorious Masses, fayned miracles, superstitious obseruaunces, hypocriticall fastings, paynted holynesse, and Sodomiticall chastitie,

TO THE READER.

chastitie, and that with their chaunting, pypings, & gaye glistering shewes and sightes, sweete smells and odours, (all deuised to feede and occupie the outwarde senses of man, and to stuffe his head and vnderstanding with the vaine gazing, and admiration of their counterfeite Religion) so as manye that tooke themselves to be verie nycenosed, and coulede as they thought iudge colours, were ouertaken in their folly, and toke *quid pro quo*, and *Mercurium sublimatum*, for good and wholesome Sugar. And how this broode of smoth smiered shauelings haue the inuentions, and dreames, of their owne ydle and drouisie braynes, sette vp to themselves a mortall God, that mitred Monarche of Rome, who with power and tirannie, shoulde maynetayne them in a perpetuall, and flourishing kingdom, and they for their part, euen from the seliest hedge priest, or other most simple in degree vnder them (being greased with the Popes Oyle) euen to the proudest, and most princelie Prelate, euery one in his kinde to labour, and apply themselves, with tongue and pen, or rather with tooth and nayle (if they doe not besides, vse any other more violent weapons) to deuise, studie, serch and vse all the fetches possibly how they may keepe all things vpright, and cloute vp with stable straw, and such paltry, the ruynes, breaches, and decayes, of this their *Chaos*, or confused common wealth. Thou shalt also see, as it were by an *Antithesis* or comparison, the sacred Scriptures, set against their vayne and fantastickall toyes and inuentions, and the same Scriptures so aptely applyed, and truely alleaged, as can not be desired to be better or more effectually done, to the purpose. And betwene the

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serious and fruitfull allegation of the scriptures, and the necessary detection of their chaste life and holynesse, thou shalt finde some things (and I beleeue not fewe in number) that though the same be no meere nor malicious inuentiōs, yet can they not be iudged to be Fables, but rather matters of truth, bicause the worlde else hath in their seuerall places, had the tryall and experience of the same. And histories haue also in some parte set them forth to the great cōmendation of the doers thereof. But one thing (gentle Reader) thou wilt not a little maruell at, that their spirituall weapons, wherewith they defend their Romish kingdome, (I meane their owne counsels, and constitutions herein alleaged) are so brought against them selues, and so retourned home to their owne confusion, and ouerthrowe, that there remayneth now, no more spirituall defence, or resistance, but that they lay hande on the Temporall sworde, and vse the violent argumentes of fyre, sword, and halter, which howe muche they haue done, in this Realme of late dayes, that very Rome it selfe hath abhorred. I leaue to thy iudgement, for the vnborne children in the mothers wombe, and the louing dogges with their masters haue witnessed the same. Thou mayest chaunce to finde this booke (beside that it is writtē in the Italian tongue) in the Latine also, which seemeth to haue beene done, by the authour him selfe, what tyme he saw his labour so well to be lyked and allowed, as he wrote the same in the latine tongue also, for the better edifying and calling home of the sheepe that went a straye, and the more assured confirmation of them in the truth of Gods worde. Yet bicause

TO THE READER:

cause this Italian copie is the larger, wherevnto is added the voyage to Hell (which the Latine booke hath not) I haue therefore chosē, and followed the same, and tourned it into our tongue as now thou seest.

There follow in the ende therof, certayne questions put forth by *Pasquine*, to be disputed (but not as *Paradoxes*) in the Councell holden in that holy fathers dayes, *Paule* the thirde, at *Trent*, wherein he scorneth priuily, the great and manifold abuses of the Churchmen, aswell of the proude Prelates, as the single soled fir *Iohns*, the fat bellyed monks, & lying Fryers, their false allegations of the Scriptures, their idlenesse, their pride, their voluptuousnesse, tyranny, hipocrisie, wyuelesse but not womanlesse chaltitie, and other their endlesse, and abhominable doings, the which articles maye, (as it were in a brieft) comprehend the whole discourse of the booke afore going, and shewe forth the spirituall fruites that spring of that Religion. So as to conclude, gentle Reader, you may see, and finde, that there is no matter of controuersie, wherein the papistes differ from the true Church of Christ, (and the heauenly doctrine taught before and since by the Patriarches, Prophetes, and Apostles) as in their purgatorie, their iustifying workes, their corporall presence of Christ in the Sacrament, their transubstantiacion, adoration, & al the rest of their new found learning, but that the same all, and euery of them are quite defaced, and ouerthrowen by the manifest worde of God. Thou canst therefore desire no more to the certifying, and confirmation of thy conscience in the truth, or otherwise to satissie thy minde, with the

B. j. detecti-

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detection of popery, and the merie and pleasaunt disposing of the matter: so as whether thy profite, or pleasure shal be most, I know not, and therefore will not take vpon me to iudge. This shall I once desire thee, to reade with iudgement, and lay aside all affection and malice, (both which are partiall Iudges,) and so to walke directly throughe the whole worke, whereby thou mayest discerne betwene the truth and falshode, to thy edifying and comfort, so shal I think my labour & trauaile thus to translate it for thee, well bestowed, and shall

sende thee to the booke to heare what he

sayeth himselfe, from the which

I thought good with no longer

Preface to with-

holde thee.



Farewell.



B.G.
To the Reader.

If he that wright a worke at first, doth merit fame:
 I deeme him worthy of no lesse, that doth translate y^e same.
 For as the first (by toyle) doth utter things unknowne:
 The seconde doeth from forrein speach declare them in his
 The sequele sheweth a proufe, of skilfull Authour plaine, (owne.
 And of Translatour skilfull that to wright it toke such paine.
 If pleasure thou possesse, or profite thereby take:
 They haue the summe of their desire that pende it for thy sake.
 But though thou seeme to want of that thou wisht at first:
 Reade once againe with god aduise before thou iudge the worst.
 Lay loue and hate aside, affection put to flight:
 So shalt thou iudge as Justice wils, so shall thy dome be right.
 Remember Midas eares were framed lyke an asse,
 Bicause he sayde that Pan in skill Apollo farre did passe.
 So if thou shalt preferre some trifle moze than truth:
 Thou shalt deserue (as Midas did) the Asse his eares forsooth.
 For learned was the man, that first the booke did frame:
 And learned he (I promise thee) that did translate the same.
 And learned is their worke, and honest to their fact,
 And honest men will honestly allowe eche honest act.
 But those that needes will stozme, and wot not well wherfore,
 Must needes haue parte of that rewarde which is rehearst before:
 Which if thou wilt auoyde, as I would wisht to shunne.
 Doe iudge with god aduised skill, and thus my tale is done.

Ber. Gar.

Faultes escaped.

| Leaf. | Side. | Line. | Faultes. | Correction. |
|-------|-------|-------|---------------------|----------------|
| 20 | 1 | 4 | practise | prayse |
| ibide | | 6 | hono ^r , | humour, |
| 22 | 2 | 14 | friers | frieries |
| 26 | 1 | 32 | Porzolo, | Pozzolo, |
| 28 | 1 | 21 22 | Putanies | Putaines |
| 30 | 1 | 16 | then, | that, |
| 36 | 1 | 16 | is | doth |
| 39 | 1 | 17 | none | wonne |
| 41 | 2 | 7 | his | this |
| ibide | 1 | 26 | was without | was not wout |
| 46 | 2 | 16 | didst take | didst not take |
| 47 | 1 | 7 | his | the |
| 51 | 1 | 14 | Hostiencies, | Hostiensis, |
| ibide | | 19 | Cardinall | carnall |
| 54 | 1 | 4 | faction. | function. |
| 56 | 2 | 19 | breaching | breching |
| 58 | 1 | 23 | Sandanapalus. | Sardanapalus. |
| 62 | 1 | 20 | he in | here in |
| 67 | 1 | 5 | Bosarie, | Rosarie, |
| 71 | 1 | 22 | vessels, | Massalles, |
| 87 | 2 | 5 | word | world |
| 89 | 2 | 23 | beggers | beggeries |
| ibide | | 29 | all | a |
| 92 | 1 | 28 | whith | with |
| ibide | | | ruinesse | reuenewes |
| 97 | 1 | 32 | Swythians | Scythians. |
| 111 | 1 | 21 | heade | hearde |
| 112 | 1 | 31 | Whether the | Whether if the |
| ibide | 2 | 9 | dust, they | dust, if they |

Pasquine in a Traunce 1

J^{hon} Marforius. *Milkinson* *pratin & vi*



WH^{er} saue you
Mayster Pasquine my
most pleasant compa-
nion. Pasquine. What
Marforius? and wher-
about goc you? Mar-
forius. Thou diddest
so much delite me the
last yeare with thy cō-
munication, that I am
now come, purposely
to tarpe with thee a
while, that thou mayst

once again tell me of thy vision, wherof this other yere
thou toldest me, which pleased me so much, as it would
not grieue me to heare it a thousand tymes, much lesse
twise. Pasquine. And I wil tel thee it againe with good
will, adding therevnto other things, which then I had
no time, nor remembred me to tel thee: aske on hardly,
and I will fully satisfie thee. Marforius. Tell me firste
of all, howe it is possible that thou that arte of stone
shouldest get vppe into heauen? Pasquine. Is it not a
greater maruell, that some of these lubberlye greasie
Fryers, Parsons, Bishoppes, Abbots and other soule
gozbellied fathers, shoulde get by thither, which are so
beaupe that Elephantes are scarce able to carpe them?
Marforius. What? these are men, but much more do I
maruell, when I thinke, what the Goddes should haue
to do with stones. Pasquine. And I pray thee what haue

A.j.

the

*Heavy things
ges goe downe
ward, and
not vppwarde.*

Pasquine in a traunce

*The Coles of
stone and
wood, are the
Gods of the
Papistes, and
not of Chris-
tians.
No small nu-
ber, nor that
thinke them
selues no smal
fooles.*

*The God
Terminus.*

*Pasquines has
bor and good
meaning.
Flat terrers
alwayes as
bout Princes.
Diogenes
flies.*

the Gods to do with Lions, Bulles, and Beares, which are perillous Beasts: Pea and flying foules too, and yet for all that, in our dayes are they caried aboute in cōpanie of the Gods. Marforius. What, we talke of the Goddes of the Christians, let vs nowe leaue Lucians fables. Pasquine. I am content that thou speake of the Gods of the Christians, doest thou not see, that they are for the most part made of stone: Marforius. I take the for no Gods. Pasquine. I know not how y takest them: but wel I wote, that the cōmon people now a dayes taketh the so. Marforius. And who I pray the is so foolish, as to worshipping Gods of stone: Pasquine. I can not tel thee whether this be foolishenesse or no, but as farre as I see, this is of all men accounted godlinesse, and if we loke well, we shall finde by their garmentes and furniture, that they are worshipped, and this folly hath bene alwayes in mens mindes, as we see that among those of olde time, was the God Terminus, of whom a man may reade so many foolish tales, that it woulde make him weary. Marforius. By my truth thou sayst truly, I wel remeber that I haue read of that God Terminus, in what estimation the people of those dayes had him, and yet for all that, me thinkes, that men of oure time should not worship these stones, as they did. Pasquine. Pea but let vs a while leaue this a part, and stand thou still and heare me. Marforius. I heare thee wel, say on. Pasquine. Thou knowest Marforius, y sith I was first acquainted with the world, I haue alwayes sought with my whole study, to bring men from euill to well doing, and mosse chiefe Princes, and greate men, who haue now a dayes their eares so full of flatterers talke, and of those flies that Diogenes speaketh of, that no voyce except it be of stone, can any more enter into them. For
which

which cause so often and so loude haue I cryed, that I
 haue enforced my selfe to enter into their eares. Mar-
 forius. But what a presumption is this of thee, that
 wilt doe this without the Popes licence. Pasquine.
 God defende that I should be presumptuous, but thou
 knowest, that it hath bene alwayes necessarie to say
 and set forth the truth, the which sicke it lieth (as) bu-
 ried, and that there is none to declare it, it followeth
 of necessitie by the saying of the gospel, that we stones
 must cry out. Marforius. I knewe not that till now.
 But I will therfore from henceforth so worke that I
 will be no longer dumbe. But follow thou thy talke.
 Pasquine. And so, seeing that I cast awayne and in ma-
 nner lost all my labour, I began somewhat to doubt,
 in what sort the thinges of the world were gouerned,
 and I doubted of the providence of God, & of his ius-
 tice, seeing the affliction of the iust, and the prosperitie
 of the wicked, and within my selfe I sayde, what may
 he be, that hath the gouernance of thinges amon-
 ges men, and I thought, it shoulde be some other thing
 farre different from that which gouerneth the thinges
 of nature. Marforius. This is euen the right way to
 become an Epicure. But what? diddest thou doubt,
 whether there were one onely, that gouerneth al?
 Pasquine. Yea that I doubted. Marforius. And how
 came that doubt in thy brayne. Pasquine. I saw that
 God in nature is a thing mooste orderlye beyonde all
 maruell, I sawe all thinges in their times conceiue,
 bring forth, flourish, and giue fruite, rendering as it
 were last of al, thanks to nature after this sort, and
 afterward againe to corrupt, and retorne to their mo-
 ther and firste originall. I sawe the Heauen and the
 Starres not a whitte to chaunge from their wonted
 course,

*Stones shall
cry.*

Luc. 19.

*Pasquine
doubteth of
Gods pro-
vidence.*

*The high way
to Epicures
opinion.*

*The beholdig
of nature.*

*The earth
mother of all
thinges.*

Pasquine in a Traunce

*The gret wif
dome of God
in forming
his creature.*

Psalme. 145.

*Man onely
kepeth not
order.*

*Gods kings
dome is hea-
uently.*

Ioan. 18.

*Satan Prince
of this world.*

★ Ioan. 12.

Math. 4.

Marc. 1.

Luc. 4.

Phillip. 2.

course, neither rather or later to rise or go downe, I saw the earth, the sea, and the other Elementes to be verpe well deuised, and their chaunges from one to another for the generation and corruption of things, to be exceedingly well ordered, and if I did but beholde the workmanship of man, yea or of a lie, or of an Empt: I was astonished at the proportionate, comely, wonderfull & unspeakeable cunning of the Creator, mooste of all seeing all thinges done with so greate reason, that nothing in the composition of the nature of things, could either be put to, or taken away without marring the whole worke, so that being deuoted in the consideration hereof, I cried. Great art thou Lorde and maruellous vworthy to be prayfed, there is no ende of thy greatnesse. Afterward if I considered the life of men, and their companie keeping, their states and conditions, so without order and often tymes euillye disposed, I coulde not but nedes beleue, that some blinde Diuell had had the gouernaunce hereof, and that did Christ cause me so to thinke, who being king of al together, sayeth notwithstanding, that he is not king of this world, saying: My kingdome is not of this vvorlde, and if it were of this vvorlde, my ministers vvoulde surely fight. And in manys other places the same sayeth, calling Sathanas king and Prince of this world, and of this darkenesse, saying: ★ Novv shal the Prince of this vvorlde be cast out. And in the desert, Sathan promised him all the kingdomes of the vvorlde, if he vvould fall downe and vvorship him. Marforius. I pray thee Pasquine enter not into this heresie, that Christ is not Lord over the world, hast thou not read, that in the name of Iesus al knees shoulde bowe, of thinges in heauen, of thinges in earth, and

and things vnder the earth : Pasquine. Thou knowest not yet, what this worde worlde meaneth in the scripture. Marforius. And what meaneth it else, but this vnmearurable frame oz engine. Pasquine. Yes Marforius an other thing, the Scripture calleth the world, the ambitio, the couetousnesse, the lechery, and all those other thinges that fauour of nothing else but the flesh, so that, the flesh, the worlde, & the diuell, are those thre furies that with their firebrandes and their Serpentes, make an entermingling and confusion of all thinges. Marforius. Why then these fatte Friers, that say they forsake the worlde, earpe it with them into the Monasteries. Pasquine. Hea out of doubt, it is not possible to see the worlde better, than in the Monasteries : where a man shall see nothing else, but affections and passions of minde, with the which they seke to aduance them selues, oz to dꝛiue the one the other out of the dꝛes. Marforius. Thou sayst truth, but follow on a little. Pasquine. Because I coulde not therfore knowe the nature of this God, that seemeth to gouerne worldey thinges so blonderingly, I sought to know him by his officers, and seruantes, for that it seemed to me, that he gouerneth all thinges by meanes of certayne demigods. Marforius. Whom callest thou demigods : Pasquine. Those that the grosse people call Saintes. Marforius. Beware I pray the, that thou speake nothing against the saintes, but well, for thou knowest in how great estimation they be with the worlde. Pasquine. God keepe me from speaking euil of his frendes, I go not about to tell the other than the truth, neither shall I at any time be charged, to haue spoken any thing that is euill, oz wicked, except it be by suche as woulde call

A. iij.

the

*What the world is after the Scripture
1. Ioā. 2. & .5.*

*Monasteries are the world
it selfe.*

*Some fruites of monasticall
life.*

*Saintes are
Demigods.*

*Saintes in
great estimation with the
worlde.*

Pasquine in a trauunce

*Truth will be
truth how so
euer it be cal-
led.*

*Marforius
a Canō lawier*

*Saintes are
not as they
are named.*

*A very good
way to try
Saintes.*

*True Saintes
are Goddes
frendes.
Who be true
Saintes.
Some be but
Saintes in
name.*

the truth wickednesse. Marforius. Lette it not seeme
straunge to thee, that there be nowe a dayes suche
men, as doe labour so to call it. Pasquine. For suche
kinde of crueltie, I care not, I knowe that the truthe
can not be but truth. Marforius. Returne a little to
thy purpose, for me thought thou wast framing an ar-
gument, à minori ad maius, or to be better under-
stode, à delegato ad ordinarium. Pasquine. Thou
speakest like a right Canonist. And to satisfie thy de-
sire, I say, that finding no meane, to cleare my selfe
of this doubt, with my selfe I sayde, what the Diuell
of holinesse, goodnesse, or equitie finde I in these sain-
tes, that now a dayes are so worshipped of the world,
& that haue taken in hand the gouernment of worldly
things: Who if they nowe be, or do, that which some-
time they were, or that is sayde they were or did, I
shall some consider, what is the order of this gouerne-
ment, if not, yet haue I cause to doubt. And forthwith
it came in my minde to make a comparison of the ly-
ues of Saintes, and of their state, while they were ly-
uing, with their presente state nowe, hoping by this
meanes to see, if the Saintes that liued sometime, be
the selfe same, that they say raigne nowe in heauen,
and together with Christ doe gouerne al, or else whe-
ther those be different, and haue there aboute, other na-
ture and other condicions. Marforius. And what an
arrogancie is this of thee: wilt thou be a iudge ouer
Saintes: Pasquine. No no frende Marforius, let it
neuer please God, that I shoulde be a iudge ouer his
frendes, who can not sinne any more, neither be spot-
ted with any worldly affection: but I would seeke on-
ly (as I sayd) if those be they, that gouerne so, or else
if there be other vnder their name, that haue none o-
ther

ther thing of the saint, but the bare name. Marforius. What is that thou sayest? what a presumptuous boldnesse shoulde this be? thinkest thou that there be any that vsurpe the names of saintes, and vnder that godly name deceiue the worlde? Pasquine. As though the thing were to bee doubted. Knowest thou not, that the Diuell vnder the forme of an Angell of light, worketh all his deceptes? for if he shoulde shewe him selfe plainly as he is, none woulde beleue him. Knowest thou not that Superstition and Hypocrisie are the Diuelles Rhetorique, with the whiche, he maketh the worlde beleue, al that he listeth. Beholde the Fryers, I pray thee, thinkest thou, that they woulde euer haue bene able, to make the worlde beleue so many manifest falshoodes, and foolish toyes, if they had not learned this art of the Diuell? Marforius. Why then, their coates, hodes, and sundry colours, are they deuised by the Diuell? Pasquine. Yea out of doubt: for if they were the same that they woulde be counted, what neede shoulde there be of such disguised garments? the whiche say they, do signifie that whiche they ought to be. This is a cleare case, that while there is shadowe & signification of the thing, there is not the thing it selfe. If they were in dede, what shoulde they neede to seeke so to appeare? Marforius. I haue heard in dede, that outwardly they be one thing, & inwardly an other. Pasquine. Thou mayst be sure of y, if thou beleue the Gospell, whiche saythe. That there shall come vvolues to deuour vs, clad in shepe skinner, by cause they vwill not be knowen: for righte well thou knowest, y one shepe eateth not another. Marforius. Thou tellest me Pasquine greate matters, and suche as I neuer heard befoze, and yet haue I studied many

A.iiiij.

yeares

The deuill neuer becometh an angell but when he meaneth most mischief.
2. Cor. ii.
The diuelles rhetoric.

Fryers the diuels scholers.

The diuels dcuse.

Marke well.

All is not gold that glistereth.

Pasquine in a Traunce

*John Broken-
shinne a wry-
ter vpon the
Canon law.*

*A good way
to finde out
the truth.*

*No more like
than fire and
water.*

*Comparisons
odious.*

*The prayse of
the Virgin
Mary.*

*The price of
the dog what
it meaneth,
looke in
Deut. 23.*

yeares the Canon lawe, and in the subtil pointes of Iohn Brokenshinne, and yet did I neuer reade these thinges, which haue in them somewhat more, than e- uery man vnderstandes. Tell me now, how thou ma- dest this comparison, for I remembre I read in Plato, that it is a goodlye way to finde out the truth, to sepe- rate the thinges that are like, from those that are dif- ferent. And I thinke this same be it, that our Logiti- ans speake of, that contraries being layd together, are the better discerned. Pasquine. Thou sayest wel, but to come to the poynte. Take thou which thou wilt, a- mong all the Saintes, yea if thou wouldest take the Virgin Marye, who hath the chiefest place, and then consider well, after what sorte she was in tymes past, while she liued, and in what sorte she is nowe, after she became to be Diefied : And thou shalt finde, that I doubt not without cause, whether she that is set vp- on the Aultars, be the selfe same that was mother of the Lord. Marforius. Make thou Pasquine this com- parison, for herein thou hast a better iudgement than I, beside that, by vs Canonistes comparisons are cou- ted odious. Pasquine. So I wil, sith it pleaseth thee, but aunswere me a little, to that I will aske thee, for so the matter shall be the clearer : what dost thou thinke, that the mother of the Lord was in times past : Marforius. If we will beleue the scriptures, she was a Virgin moste chaste, moste modest in beha- uour, moste holy, most humble aboue all other crea- tures. Pasquine. And also very well learned in holy scripture, full of charity towarde the poore, without a- ny te of couetousnesse, without desire of gayne, or ryches, not denouring the price of the Dogge, not esteeming Beades nor costly garmentes Is it not so Marforius ?

Marforius. Marforius. *Pea truely, but what callest thou the price of the Dogge.* Pasquine. *That which by bowe, for wicked requestes if they come to passe, is giuen to hir.* Marforius. *I vnderstand thee well.* Pasquine. *Thou seest therfore, what she was once, now tel me what thou thinkest by this, y with so much war, with so much golde & siluer, with so many chaynes & brouches, & with so many perfumes, the world doth at this day honoꝛ.* Marforius. *I can not tel what to say of hir.* Pasquin. *I marvel of thee, y thou sayest y canst not tel what to say of hir, in so cleare a matter.* Marforius. *Maruell not at all thereat. For this Religion wherein I haue so long time liued, hath in such sorte blinded me, y albeit I would, I can not, noꝛ dare not, giue this iudgement.* Thou knowest what a great matter it is to be borne & bred vp in any Religion: & many times it is of greater force to be bred vp in it, than to be born in it: as we se of the Ianichers. Beside that I doubt, that if I should say any thing against hir, she would forthwith be reuenged vpon me. Pasquine. *If thou wouldest continue in thy false Religion, approving it to be good by this meanes: the Turkes and Moꝛes will continue in their owne, & yet shalte thou not be able to say, that theirs is false. But yet for all this thine opinion, doest thou not graunt me, that she is not the very same?* Marforius. *Thou talkest with me after the maner of Socrates in his disputatious, vnderstanding not the end where about thou goest.* Pasquine. *Harkē therfore Marforius. Of force thou must graunt me this, that all Saintes ought to follow the eternall father, and his sonne Iesus Christ.* Marforius. *This can I neuer deny.* Pasquine. *The father is not desirous of reuenge as thou seest, for he maketh*

W. J.

his

*Create oddes betwene Ma-
ry Christes
mother, and
Mary on the
Altar.*

*Great hurt
commeth of
false religion
once receyued*

*Ianichers for
the most part
are christians
borne, and
denying that
faith, become
Turkes, and
are the garde
of the Turke.
Which is to
cause a man
to confesse
by induction,
that which he
would not,
and so ouers
throwe him
selfe.*

*Christ the ex-
ample of saintes.*

Pasquine in a trauunce

Math. 5.

1. Cor. 15.

Luc. 23.

Ezech. 18.

Math. 11.

*Christ commaundeth his
Saintes to be
meke and humble. The Pope
commaundeth
les to be cruel
and seeke re-
uenge.*

*Antichrist
must worke
miracles.*

Dan. 7.

Apoc. 13.

Math. 24.

*Synges to
know Antis-
christ by.*

his sonne to rise, vpon the bad & the good. Marforius. Oh what great goodnesse is that. Pasquine. Beside that, christ dyed for sinners, of whom, he should rather haue bene reuenged, & prayed for them that put him to death. Marforius. Forouer thou hast his mercifull promise confirmed with an othe, which sayth: I will not the death of a sinner, but rather that he repent and liue. Marforius. Oh true benignity and humblenesse of heart. Pasquine. Thou sayest well, thou wilt graunt me also, that Christ commaunded those that be his, that they should learne of him, to be meke and humble of heart. Marforius. It is true. Pasquine. Wherefore then art thou afraid, of the Saintes, as cruel Tirans desirous of reuenge, would doe thee harme? Marforius. Because I see, that in manye places, they haue done straunge and cruell miracles. Pasquine. Dost thou thinke, that if they had bene aliuie, they woulde so haue done? Marforius. No not I, for if their Histories be true, a man may see, that they were moste wonderfully patient, euen vnto the death. Pasquine. How canst thou then beleue, that these Saintes that I speake of, and those I spake of before, are one selfe thing? Marforius. Their miracles make me to beleue it. Pasquine. What? knowest not thou, that Antichrist with his monstrous miracles, must put the worlde in confusion? Marforius. I haue heard say so: but this is yet looked for, to come with the Messias of the Iewes. Pasquine. And if he were here now, wouldest thou any whit the better consider these miracles? Marforius. And howe can I knowe, that he is here now? Pasquine. By the signes that Christ hath taught vs, among the whiche there is one moste manifest, where he sayth: when you shall see the abomination

mination of desolation standing in the holy place. Marforius. And what meaneth that? Pasquine. It meaneth, that whē we shall see in the place where God onely ought to be honoured, that other Goddes are worshipped: That is the temple of Antichrist, and the abomination. For what thing can be more against Christ, than to drive Christ out of his temple, and to put other in his place, to whome it is attributed to worke miracles, and many other notable feates: And why doe these miracles so much moue thee? knowest thou not, that where they are yfess, there is the lesse signe of faith, and commonly those signes are foretokens of the destruction of common wealthes, and decay of Cities. For these Gods being the most high god angry for their naughty Religion, and that he will altogether ouerthrow this worldly common wealth, to the ende the people should not ware wyser, & so espye their doinges, they keepe them entangled with these miracles, to the which they runne like sheepe for their last refuge in their troubles: And euen so was it by Baal in the olde Testament, that the more the Lorde was by that kinde of worshipping honoured by the prophets, so much the more did the miracles increase, & it was sene, y Baals miracles had the greater force, than the worde of the Lorde, so that vntill the captiuitie of Babilon, for feare and for the Religion of miracles, the Iewes could not rid them selues of the worshipping of Baal, nay, they said sometime, that bicause they had left of worshipping of him, that was cause of all their miseries, as may be sene in Ieremy, where he sayth: Since we left of to do sacrifice to the Quene of heauen, we haue had scarcitie of all thinges. And to the ende thou knowe it, these Goddes hurte none but

Math. 24.
*Antichristes
temple dis-
scribed.*

*Nothing more
against Christ
than Antis-
christ.
Miracles are
tokens for the
vnbelievers.*

*An old prac-
tise of the pre-
lates.*

*Iniquity shall
haue the vpper
hande.
Superstition
and Idolatry
are vehement
persuasions to
the ignorant.
Hier. 44.*

W. I.

such

Pasquine in a traunce

*Gods of small
power, that
would hurt
and can not.*

*Antichrist
what he is.
1. Io. 2. & 4.*

Ap. 13. et. 16.

Apoc. 17.

*The great
whore.*

Babilon.

such as beleue in them, but to those that dispise them, they can do no hurt at all, for if they could they would long sithens haue destroyed all Almaine, and all the townes of the Sevychers, who haue destroyed these Goddes, and chaunged the prizes of them into a better vse. Marforius. Sith thou sayest that Antichrist raigneeth now: couldest thou shewe me what he is? Pasquine. I can righte well shewe thee him, if thou canst and wilt abide the hearing of it. Marforius. That I can, for I am redy to dye for very lust to heare it. Pasquine. Antichrist is so called by this effect, because he is against Christ. But the name of this kingdome (with the which) as happy and fatherly he conuerth the vnhappy name of Antichrist, that he may the more safely deuour, and see Christs shepe, this name I say is called the number of man, by the Prophet in the newe Testament. Marforius. I vnderstand thee now lesse than I did before. Pasquine. Hast thou not read in the Apocalips, of the marke, and of the name of the beast, and of the number of man? Marforius. I haue sometime heard men strue vpon that place, and vpo that whore clothed in Scarlet, and droncke with the bloude of Sainctes, whome they called the great whore, and they sayd she had in hir hande, a Cuppe of golde full of abominations, and hir filthy lusses, and if I remember me well, they called hir also Babilon, the mother of the fornications of the earth. But by cause I heard not the beginning of the disputation: I could not vnderstand what that whore was. Pasquin. All this that thou hast sayd, belongeth to Antichrist, and to his kingdome, which thinges thou shalt clearly vnderstande, by that time I shal haue declared vnto thee, the name, with the which that wicked person both

both nothing else, but sel him selfe to the worlde. But hearken to this. Marforius. I am here al ready there to. Pasquine. The letter of his name is. P A. the number is. P P A A. and the name is made by putting ech of those letters amids his two felowes. For as Pythagoras Disciples say, the number of man is double of two fould, the which doth clearely appeare, sith there are in the name contayned but two letters onely, as thou haste seene in the number. And albest euery of those letters is twice formed, they are not for all that any more than two figures of letters, & two sillables. Understandest thou it yet or no? Marforius. I vnderstande it very well, for this name & these letters come often in my way in the Canon lawe. But beware Pasquine that thou sake not to knowe to much, thou shouldest doe better to beleue simply as I doe, hauing bene so taught by a cunning Frier. Pasquine. What callest thou to beleue simply? Marforius. This, not to labour to much in holy scripture, and to leaue those thinges to the Diuines. Pasquine. That is to beleue ignorantly, and not simply, knowest thou not that place of the Gospell, which sayth: Search the Scriptures: if thou beleue so Marforius, thou deceivest thy selfe fowly, for this is not simplicitie, but rather a folishe and carelesse credulitie. Marforius. I will tell thee true, I did beleue, that simplicitie and ignorance were both one thing. Pasquine. Thou deceyvest thy selfe I say, for there is a greater difference betwene them. Simplicitie is not ignorance, but a certaine clearenesse and singlenesse of minde, whose contrary is doublenesse: if thou know therfore what it is to be of a double minde, thou shalt also vnderstande what it is to be of a single minde, Marforius. I knowe well

What.

What.

The beastes name described.

Ignorance breedeth deuotiō the Papistes say.

The doctrine of Monkes and Friers. Ioan. 5.

Simplicitie what it is.

Pasquine in a trauunce

*Canonistes
commonly are
not acquainte
ed with sim-
plicitie.
Canonistes
subtile but
not simple.*

*Who is a sim-
ple man.*

*What he
must be that
wil vnderstand
the scriptures.
Luc. 12. & 21.
Mar. 13.*

*Simplicitie
and constancy*

what it is to be of a double minde, for this often times
happeneth vnto me, but suche maner of simplicitie as
thou speakest of, I know not. Pasquine. I beleue it
well, for you Canonistes, can not be both subtile and
simple together, but would to God that your crafti-
nesse might be turned into simplicitie, for then should
there not be among you so many disceytes, wayes to
entangle men in, and suche deuises and delayes, and
there should be no maner disputing. De Iure stricto
& largo, but onely that which is iust and good should
raigne in you. Marforius. What is simplicitie then?
Pasquine. Simplitie is a vertue, the which who so
euer hath, sheweth with the effectes what he is, he is
no hypocrite, but in euery thing, and in euery act, is
sene a great clearnesse and singlenesse, and he is such
that in him thou mayst trust any thing that thou hast,
for being sincere, he doth sincerelie behaue him selfe.
Moreover concerning the knowledge of thinges and
their experieence, he wil haue a sincere and sure iudge-
ment, without any colour or disguising of Hypocrisie.
Marforius. If the matter be so, it must nedes be, that
the simple man be replenished, not onely with great
goodnesse, but also with great learning & iudgement
together, for these things are requisite to him that will
diligently search, and vnderstande the Scriptures.
Pasquine. Thou sayest truth. Marforius. Then are
there in these dayes many simple without simplicitie.
Pasquine. It is true, in these dayes, and there is little
godlinesse amongst Ch:isten men, they were in olde
time simple, those true Sainctes, who lacked not
what to aunswere to the Iudges, bycause they beleued
simply, and this beleuing simple, can not be without
a very great stedfastnesse: for this simplicitie hath al-
wayes

wayes in company, a certaine most firme constancie
of minde, and about it a wall of brasse, & such as these
be, put on no visours, nor strange garmentes, but wil
be knowne of euery man for y they be. But this mas-
king and disguising, is neuer without some suspition
of deceite. And what thinkest thou this saying mea-
neth, be ye simple as Doves: but that ye haue that
singlenesse of mind, that belongeth to a Christian, and
shewe the same in your countenance, in your maners,
in your apparell, and in your workes, as Doves doe,
the which saue not one thing, and do an other, as doe
the Foxes, but openlye shewe their naturall white-
nesse, and mildenesse in all their life. Marforius. Is
there not then one Frier that is simple? Pasquine.
As thou thinkest of the, they are al so, but as I thinke,
there is not one so. Marforius. In very deede I did
euer beleue till now, that we must be simple, that is
to say, ignorant, doltish, & very Asses. Pasquine. Such
opinion haue they had, whome the shepish foolishnesse
of our time hath nouseled vp, but I say to the, that the
Christian should be very well learned, & wel exercised
in his owne lawe: for so shall he not be able to be mo-
ued by any maner argument, being wel grounded vp
on that sure stone, whereas he that shall be ignorant,
shall be redy to fall into al herisses, and to al discretes:
for ignorance, agreing with all thinges, and lacking
of iudgement, at one instant taketh holde of truth, &
of falshode, without making at any time any distinc-
tion at all. And hereof are risen so many heresses, and
sectes among the christians. For being ignorant, they
haue bene deceyued by crafty creepers, most of all vn-
der the colour of Religion. And therefore some folow-
ing the rule of that man, & some of this man, those o-

*cie are com-
panions.*

*Math. 10.
What is
meant by the
simplicitie of
Doves.*

*Friers be foxes
es, and r. o.
Doves, for all
they seeme so
simple.*

*The Christi-
ought not to
be ignorant.
Psalm.
Ignorance
cause of many
errors.*

*The colour of
religion hath
deceyued ma-
ny.*

Pasquine in a traunce

Math. 22.

Mar. 12.

Why the Iewes & Turkes become not Christians.

i. Cor. 1.

Meaning he should expound to him the scripture, as they do the law to other. A drianns for Atrianns

Pasquine wissheth the overthrow of the Pope, and his kingdome.

Pasquine euil spoken of, by Card. Chietti, because he called him by his right name.

ther of an other man, and not one there is, that foloweth the rule of Christ, the which without superstitions and falshoods, commaundeth vnto vs, the love of God, and of our neighbour: it is therefore no maruel, that the Iewes and Turkes become not Christians, seeing the Christians denided into so many sectes, with the which also, they dare take vpon them, to call them selues spirituall, being altogether carnall. Paule in the first to the Corinthians, cryeth out against these sects, saying: If any of you say I holde of Paule, an other, I holde of Appollo, an other I holde of Cephas, the fourth I holde of Christ, are ye not carnal, is Christ deuided? Marforius. I knowe these errors very wel, I will that from henceforth thou be my Gratian, and my Panormitan, but thou shouldest preach this about the streates. Pasquine. I woulde gladly do it, but I feare the decree of that stemiſh Pope. Marforius. Peraduenture thou meanest Adrian. Thou canst not speake Dutch wel. Pasquine. Atrian thou must say, for so a man may see in his Epitaph. Marforius. Thou needest not doubt any more of him, for he is dead. Pasquine. So woulde God, that this that now is, and all that shall come after, were with all their traine and trash that belong vnto them: but yet for al this, there want no priuite watchers. I haue heard say, y Chietti hath spoken the Diuell and all againste me, in that theuſhe confistorie. Marforius. And whye Pasquine. Bicause I tolde him his true, proper & natural name, that is to say hypocrite, but let him doe and say what he will, for I set not a turbe by him, alth I am made immortall, and become a God, as well as he is bespirted and become a Diuel. Marforius. But now returne a little, and tell me the cause of thy going to heauen.

heauen. Pasquine. It was this that I haue tolde thee, for that I sawe these Saintes to be so farre different from that they were sometime, I would nedes goe to heaue purposely to see, whether they haue there aboue the selfe same nature. For me thought it a thing vnlikelye, that this Saint Mary here beclothe, that hath the painting on hir face, that hath crownes full of Jewels on hir heade, that hath Chaynes aboute hir necke, that hath Ringes on her fingers, that hath so costly and so many sortes of garmentes vpon hir, like one of those yong Girles of olde time, me thought it not I say, that this was al one, with that most humble mother of the Lorde, and so much the more I confirmed my selfe in this opinion, bicause I sawe this Lady to be most couetous, moste desirous to heape vpper treasure, and most nigardly in spending it, and if she let any thing of hir owne goe out of hir handes, thee delt it most wickedly, so that I sayd often to my self, if this be the Lords mother, why hath she not compassion vpon her sonne, whom she seeth euery day in h church where she is, goe aboute asking almes. Marforius. What sayest thou: hath Christ nede then? Pasquine. Yea, in the poore that represent his person, for he sayeth. * In as much as you haue done it, to one of the least of these my brethren, ye haue done it vnto me. Yet notwithstanding, if this hir sonne aske hir but one Dotkin, she doth not giue it him, but standeth vpon hir grauitie, and looketh bigge, without once chaunging hir countenance, nor shewing any maner signe of compassion. But when the holy Father goeth to Loretto, when those most reuerend Cardinals, when the spirituall fathers goe vnto hir, she geueth to these generations all that she hath, to spend vpon whores, dogges,

C. J.

horses,

*The cause
why Pasquin
went to heaue*

*The Image of
Mary compass
red for hir
gay attire, to
the heathen
Goddesses.*

*A couetous
and cruell
mother that
suffreth hir
sonne to beg
and she hath
so much.*

*The poore re-
present christ.
* Math. 25.
Loretto is
with them, as
Walsingham
was with vs,
a place to
which much
gayne was
brought, and
and no good-
nesse carryed
thence.*

Pasquine in a traunce.

*The true saintes
seek neither
goods,
nor glorious
Churches.*

*The treasures
of the papistes
are a pray for
the Turkes.*

Math. 6.

*The treasures
of true saintes
layd vp in
heauen.*

*Deadly sinne
to speake euill
of these false
Saintes.*

*Conuention
and cruelty a
binderance to
the truth.*

horses, and Ganimedes, whiche I shoulde haue sayde first, the which things I am right well assured, were al farre wide (without all comparisō) from that true & most pure virgin the Lords mother, & which aboue all other things hated this filthy kinde of men, beside that I was right well assured, & those that be the very saintes in dede, being with God, who is most riche, haue no nede of our goodes, nor of our offeringes, nor that they be so greedy of glory, nor sa ke not for such godly Churches, nor so riche Aultars and other ornaments, whiche are in daunger to be one day robbed by the Turkes, sithens suche as be the greate men in the woꝛlde, take not the same them selues. These thinges are rather for the satisfying of baine & witlesse men, than of Saints, who neuer called them selues Kings nor Quēnes of heauen, but the seruantes and handes maydes of God, and woulde haue their dwellinges & treasures in heauen, (where there is no daunger of Turkes, for they goe not by thither) whiche treasures are not golde and silver, but iustice, peace and ioy, in the holy ghost. And perceyuing netwe by all these wayes aforesayd, that these be no Saintes, and seing that the woꝛlde would enforce me to beleue, that they be Saintes, and that it were deadly sinne to speake euill of them, I determined to goe to heauen, to cleare me of this doubte. Marforius. I maruell that none hath sought this before thee. Pasquine. All haue leste of, for a certaine foolish, and light beliefe, and bycause they had holy thinges in small estimation, being content with a false and wicked Religion, the which by therto (I know not by what meanes) hath holden the woꝛlde soze betwitched. And if there were founde any one, that had begon to discern the truth, by and by haue

haue they had their eyes closed, that they should see no further, nor wade deeper for knowledge therein. Marforius. Thou hast tolde me the cause of this thy voyage, tell me now how thou wentest by, and by what way, and then what thou sawest there about. For there must needs be thinges farre diuers from ours, & from all that we can imagine or thinke of. Pasquine. I will tell thee the whole, so that thou hearken wel vnto me. Marforius. I hearken to thee, say on. Pasquine. Seeking the way to go to heauen, I coulde not finde it, albeit I had red many thinges of Protheus, Icarus, and Menippus, who (men say) wente by thither, but they tell not by what way. Whereupon I determined to aske one of these Angelles of it, whiche all day goe by and downe, and they tolde me, that there was none other way but by death: that way I liked not, because life is deare to euery man, but by chaunce I found another way. Marforius. And what way was that? Pasquine. That being in a traunce, all these thinges should by reuelation be shewed vnto me. Marforius. Who taughte thee that way, some Negromancer? Pasquine. Holde thy peace, for this practise was deuised by holy fathers, halfe not thou read in the liues of holy fathers, that Hilarius the Abbot, standing on his feete in his chamber, sounde him selfe to be before the iudgement seate of God, and there answered Pro & contra? Marforius. I neuer read it. Pasquine. Hast thou not also read that booke intituled: Memorare nouissima tua. &c. Marforius. This title is in none of all my bookes, but tell me, who hath taught thee this thing. Pasquine. This other day I was called to the monastery of the Charter house Friers, by a certaine Frier there, that began to vnderstande the matter, &

Pasquines way to heaue.

Hilarius an aduocate at the generall Iudgement.

C.g.

(as

Pasquine in a trawnce

*Pasquine
found that
which he
sought not
then for.*

*The old Frier
meaneth some
mystery there
by.*

*A busteling
among the
Friers in the
Cloyster.*

*Fryers toge-
ther by the
eares.*

(as it oft happeneth) seeking not for it, I founde this thing. Marforius. And what matter haddest thou to doe with that Frier? Pasquine. He prayed me that in certaine workes that I then had in hande, I would somewhat nippe the Prior of his house. Marforius. What had he done, that thou shouldest so nippe him? Pasquine. I can not almost tell thee, but he alleaged certaine Sophisticall folishe tryfles, which I did not very well vnderstande. Marforius. Dost thou not remember them? Pasquine. He complayned that his father Prior commended muche more that parte of Aristotle called posteriora, than the other called priora, & that being in this preposterous opinion, he neuer vlsed demonstrations, but onely induction. Marforius. What meant he by that sendenesse? Pasquine. I knowe not why he lefte the demonstrations, except it were, bicause they are taken from the principles of nature. Marforius. I vnderstande what thou meanest, followe on. Pasquine. While I was with this Frier, I hearde in the Cloyster a great busteling, for thou knowest well that they make their Celles one harde by an other, like Waspes and Harnettes. Marforius. What doest thou tell me? I thought these Friers had bene of the kinde of the Frogges of Seriphia, bicause they make a conscience to salute any that cometh in to them, so muche (men say) they esteeme silence, but thou sayst thei brazilled? Pasquine. They did not onely brazile, but were together by the eares, and if I had not come, they would haue layde handes on their fraues. Marforius. Wherebpon brazilled they? Pasquine. They disputed of these Traunces, and of their vaine visions, and of the maner howe they sawe them. Marforius. Did they strue vpon a thing that they

they accompt so certaine? Pasquine. Yea for when
a certaine yong Friar sayde, that these were the dreames
of olde sicke men, and that they haue in them no
manner of truth, and that he himselfe had bene already
thre yeares in the Monasterie, and there neuer hap-
pened any such thing to him, an other old Friar tolde
him that he neuer coulde skill of that practise, and the
yong Friar laughing at that, bycause he called specu-
lation, practise, the other excused him selfe saying, that
he called not the vision practise, but the preparation,
and the thinges that goe before the vision: the yong
Friar then being desirous to heare thereof, began to
demaunde of this practise. Then began I also to hear-
ken, to the end I might also learne this pretie concept,
and so I vnderstode al the meane, howe a man shoulde
prepare him selfe to these visions. Marforius. Is it
lawfull to knowe so greate a practise: may it be done
without the bloude of a blacke sheepe? Pasquine. It
ought not to be opened, yet will I tel it thee, that thou
mayst do the same, if by chaunce studying a little bet-
ter, thou shouldest peraduenture marnel how it com-
meth to passe, that the Cannons of the Apostles, that
are so godly, are so farre different from the Cannons
of the Romishe Bishops that came long afterwarde,
and that are so wicked. And for all this a man must
belene, that they are all in one selfe heane. Marforius.
This is good to be noted, & therefore I pray thee tel me
the whole story, point by point. Pasquine. He would
that first of all, the Friar shoulde keepe a moste absti-
nent fast, eight dayes together. Marforius. This is
but a leane beginning, chieslye for Friers that are so
well provided for the Kitchin, and I heare say that
these pale faced father Friers, will eate like Cormor-
ants,

*How Pasquine
learned the
practise of
these visions.*

*The Cannons
of the apostles,
farre differē
from the Po-
pes Canons.*

*The beginnig
of the vorage.*

City,

rants,

Pasquine in a trauunce

*The way to
clymbe vp to
the Popes bea
nen.*

A priuy nsp.

*Monkish astro
logye.*

*A Coniura
tion.*

rants. Pasquine. Then that he should be confessed.
Marforius. That is a very deuout thing. Pasquine.
Then that he shoulde not meddle with any fleshe of
male or female kinde. Marforius. What is this? why
then do these mayden Fraters that make this bow of
chastite, vse such matters. Pasquine. And many of
them vse the matter worse, who knoweth not that?
but why doest thou put me out of my tale. Marforius.
Procède therefore. Pasquine. Then must he heare
seuen Passes of the holy ghost: and being thus prepara-
red, at midnight on the Fryday, when the Moone is
in the last degree of Cancer, he must lay him self down
vpon a Matte, vpon whiche, some other Frater (that
hath bene in a trauunce) hath slept before. Marforius.
This they accompt as true as the Oracle of Appollo.
Pasquine. Just, enen so. Then must he haue on his
heade an other Fraters hode that hath bene before in
the like trauunce, and a stole about his necke, folded
vpon his breast in forme of a crosse, and Saint Iohns
Gospell **IN PRINCIPIO ERAT VER-
BUM.** hanging at his necke, written in redde let-
ters, & he must perfume the place with holy perfume,
and kepe there by him a Lampe burning with holys
oyle, that done, he must draw a circle about the Mat,
of red earth and white, and the circle must be double,
leauing a little space betwene the outter line and the
inner line of the circle, and betwene these two lynes,
must be written these wordes. ✠ Pater ✠ Filius ✠
Spiritus Sanctus ✠ Nox visionis ✠ Nox reuelationis
✠ Nox veritatis. And thus being prepared, after he
hath sayd a certaine charme, he falleth on slepe. Mar-
forius. What charme is that. Pasquine. A charme
that coniureth all spirites, that are appointed for re-
uelations

uelations and must be thereat, to declare the truth.
 Marforius. By what names calleth he them. Pas-
 quine. By Hebrew names, for they say these kinde of
 spirites vnderstande none other tongue. Marforius.
 These spirites therefore are verie ignoraunt. Pas-
 quine. I knowe not what they be, it sufficed me that
 I knew that they are good for this purpose. Marforius.
 And haste thou also Pasquine learned this practise?
 Pasquine. And why not. I haue bled it, and haue try-
 ed the whole matter. Marforius. He that had seene
 thee in that attyre, might well haue made a Pasquine
 vpon Pasquine. Pasquine. Peace Marforius, thou
 makest a iesting thou knowest not wherat, when thou
 shalt haue heard the whole case, thou wilt be of an o-
 ther minde, and to see such maner thinges, thou woul-
 dest desire not onely to be hooded, but also to be of the
 thirde order of Saint Frances, and also of the straytest
 order of all called the Scapuchines. Marforius. Tell
 me I pray thee before I forget it, if these Friers haue
 so many visions, what meaneth it, that they are drow-
 ned in so many superstitions and fallshodes: What is
 the cause that they vnderstande not true godlinesse?
 Pasquine. Bycause they desire not to haue the truth
 of sacred thinges to be opened vnto them, but other
 tryfling toyes, that are rather contrary to godlinesse:
 and herein they offende, that they binde good spirites
 to doe vile seruices. Marforius. I praye thee tell me
 some one of these tryfling toyes. Pasquine. Some
 one desireth that he be shewed vnto him, y^e hath stolne
 his mony: for this purpose is appointed the Angell
 Colamiachel, who sheweth him selfe in the forme of
 him that hath stolne it: albeit they say that Saint An-
 thony of Padoa, hath begon to take charge him selfe

*Ignorant spi-
rites that vn-
derstand but
one tongue.*

*Meaning that
a man might
haue made a
least on Pasa-
quine.*

*The Angell
for lost mony.*

Pasquine in a traunce.

*The Saint for
these stolne
goodes.*

*The Saint for
loue matters.*

*Pasquine goes
eth about his
businessse.
Coliseo.*

of these thinges, whereof his Fraters receyue greate
gaine. Marforius. Oh cursed sorte of rascalles, that
dare be so bolde to constrayne a good Aungell, to take
vpon him the shape of a theefe. Pasquine. Beside that
they desire to know whether the wise loue hir husbā,
or the swete heart hir lover, or the Ganimedes his ho-
ly father. To all which thinges, there is no Aungell
appointed but Saint Helene mother of Constantine,
who if the loue be like & equall, sheweth hir selfe with
certaine faire Damosels, and at a table plenteouslye
furnished, eateth with the frater that is fasting: but
if the loue be fawned, and naught worth, she feareth
the frater with weapons, with fiers, & with chaūging
hir selfe into dyners shapes, as into a wilde Boare,
into a Lion, into an Asse, who euil fauouredly crying,
seemeth to say, that this loue is not to be trusted vnto.
Marforius. Oh poore saint Helene, is this thy reward
for finding the Crosse, that thou shouldest be driuen to
search for the loues, and for such foolish toys of men?
Those examples be nowe sufficient for me, I vnder-
stande the euill vse of thinges. Tell me now the rest of
our first talke. Pasquine. With a good will. Having
therefore marked all these thinges well, I settled my
selfe to do all that herevnto was nedefull. Here nere
vnto the Coliseo is in the olde ruines, a certaine hole
vnder ground, whiche I thinke no man else knoweth
of, faire wrought with printed fygures of earth, cast
in mouldes, & with marvellous trim printings that
yet remaine, therether I resorted, and brought with me
my Matte, the Hode, the holy Dyle, the Stoale, the
Chaulke, the Vole Armonitacke, the perfume of Sto-
rar Benjamin, and setting my thinges in order, and
after the confuration once read, I layde me downe
to

to sleepe, & forthwith was I drowned in a most sounde
 slepe, like vnto that which they haue, which be trou-
 bled with the Lethargi. Then me thought the heauen
 and earth came together, and that euery thing retur-
 ned to the olde Chaos, and so I lost my memoire, that
 me thought I was no more that Pasquine that I
 was wonte to be, me thought that I had dronke the
 iuyce of Poppy. While my braynes went thus whir-
 ling about, I saw come flying from far of, a great fire,
 soze flaming and sparckeling. It was of the fashon of
 the manifold impressions of fire, whereof Aristotle
 speaketh in his Meteora, but the stirring of it was like
 the Rockets and Squibbes, and whirling wylde fiers
 of Castell Angelo, what tyme they celebrate the dis-
 moll day of the Popes creation. After it was come
 nere me, it shedde it selfe all about me, stretching out
 his beames in such sorte as the Sunne is painted, a-
 mids the which there was a man in a white garment,
 who demaunded of me what I woulde haue, I being
 thus moued, partly for the straungenesse of the thing,
 and partly for feare, comming afterwarde by little &
 little to my selfe, thus with much a do, I answered,
 who art thou Lord, he sayde that he was Hierusala-
 nael appointed for true & holy visions: and if I would
 haue any thing, that I should aske him. Then did I in
 the best maner I could, shewe vnto him the occasion
 of this my comming vnto him, demaunding of him
 pardon for my presumption, for that I a mortal man,
 was so bolde to commaund one that is immortall, af-
 firming further that it shoulde doe muche good to the
 world, if Pasquine who is counted a narrow searcher
 out of things, might enter to see heauen. My talke plea-
 sed him wel, & herebpon I begon to take a litle heart.

*Pasquine falls
 into a
 traunce.*

*The beginning
 of the Popes
 Apocalips*

*The descrip-
 tion of Pas-
 quines guid.*

*The Angell
 for true and
 holy visions.*

*Pasquines re-
 quest to the
 Angell.*

Pasquine in a triunce

Two heauens.

Mark. 16.

Math. 16.

Pasquine goeth
to heauen
in a fiery
Charet.

The situation
of both the
heauens.
The Lordes
heauen and
the Popes dys-
rect contrary.
The descrip-
tion of the Po-
pes heauen.

of grace, and the more so: that he forthwith shewed him selfe to me with a countenance altogether pleasant, he asked me into which heauē I would go, affirming that there were two heauens, into one of the whiche Christ ascended, when he departed from the worlde, from the which he shall also discende accompanied with his Angels, to iudge the worlde. The other was suchens builded by the handes of Popes and mortall men, who had small skill in building. When I heard that, I was exceeding glad, seeing I had found the meane to be out of doubt of the truth. And I prayed the Angell if it were possible, that he would cause me to see them both, & he promised me I should. Then did the flame that compassed me aboute, turne it selfe into the fashion of a Charet, like vnto that which did carry away Helias, vpon the which, the Angell sat down, and then made me sit downe beside him. As we were mounted, the Charet carried vs away through the aire, vnto the Spere of the Element of the fire, there changing our Charet, we followed our beyage, and drawing already nere to the Spere of the Spone, the Angell sayde he would passe no higher, & turned the raynes toward the North, going much further from the Sunne, I sayd vnto him whither goe we Lorde: he answered me, to the Popes heauen, which is on this side, for the Lordes heauen is toward the Southeast, which is the highest parte of the heauen, as this is the lowest, and this standeth right ouer against the other, as the Antipodes are vnto your Citie, so that they be directly contrary. And thus talking, I saw a farre off a Citie so great, that it seemed that Venice, Constantinople, Rome, Cairo, and Paris, had bene all ioyned together, the forme thereof was as it had bene a spaze.

And

And the same so mounting by like a winding snalle,
made newe deuilsions, newe market places, and newe
streetes, and in the toppe it had a great Castle, so that
standing without the Citie, it was seene euery whitte
within, and all the streetes of it might be casely coun-
ted: but there coulde not one body be seene in it, and
that was, because all the streetes, and all the Market
places were inclosed with highe walles that stop-
ped the sight, but the walles of the Citie were full of
Towers, and euery Tower had his gate, made wyth
such wonderfull craft, that there is no paze in all the
worlde that may be compared vnto them. I sawe goe
in & out throughe these gates many spirites, who onely
can skill what subtile deuises the same be that are in
them. Marforius. Thou paintest me out rather a
Duncowe than a heauen frende Pasquine, but what
businessse haue those spirites to doe? Pasquine. When
they went in, they went laden, some with Supplica-
tions, some with Rosaries, some with Beades, some
with Waxe, some with Oyle, some with Incense,
some with Golde, some with Siluer, some with Chay-
nes, some with precious Stones, but when they came
out, they came lode, some with peace, some with war-
res, some with rafne, some with haile, some with win-
des, and suche other like thinges, desired to be had, or
not to be had, by foolish men. Marforius. Did they
neuer bring forth no money? Pasquine. So that I
sawe. Marforius. Oh conetous heate. But I thought
that this heauen had had but one gate onely, and that
Peter had kept it. Pasquine. Because thou mayest
the better vnderstand the matter, besides the gates of
the Towers, made in such sort as thou hast hearde,
there was an other great one, through the which the

D.g.

men

*There be man-
ny within the
Popes heauen
but none can
be seene with-
out.*

*Chopping and
chaunging in
the Popes
heauen.*

*The conetous-
nesse of the Po-
pes heauen.*

Pasquine in a traunce

*The false dona-
tion of Cōs-
tantine.*

*Pasquines
in iudgement of
the Popes
heauen.*

*Luther and
Zwingleius
digged a
dyne to ouer-
throw the Po-
pes heauen.*

men onely entred, the whiche is but botcherly made, and in the same is grauen the false donatiō of Cōsta-
tine, and those first signes of victoꝝ of the Popes, and
how by little and little, they haue brought kings and
Emperours, to be vnder them, and haue bled them to
kisse their fete. Among other things, I sawe a Pope
set his fote on an Emperours throte. There were al-
so many other thinges, the whiche I vnderstode not
very well. As we were now come to this gate, after
we had a while behelde the caruings therof: the An-
gell knocked, by and by, an olde hoarse Carle asked
who we were, the Angell answered, that there was a
Citizen of Rome that desired to see those holy places,
the olde man would nedes know his name, and when
he had hearde the name of Pasquine, with a churlishe
countenaunce he sayde, and art thou he, that doth so
great hurt vnto this our kingdom with thy wꝛitings,
pulling men backe from our Religion, and from of-
fering vnto vs: get thee packing, for here within wil
we haue no suche raylers nor scoffers, and so saying
shut vpon vs a little piece of a windowe that was in
the gate, then laughed I at it, saying with my selfe,
here must nedes be within, many things to be laugh-
ed at, and to be scorned: sith they will haue none to
enter in that may marke them. Yet was I fozꝝ that I
could not see them, & I asked of the Angell what was
to be done, doubting I had lost both my time and my
labour. The Angell stode a while studying with him
selfe, and then sayde that he knewe a certaine Wyne,
knownen to very fewe, which Luther and Zwingleius,
had made to ouerthrowe this heauen; whiche Wyne
was afterwarde made bigger by many other. Mar-
forius. Oh that angel was an honest fellow. Pasquin.

Pca

Pea truly and (soz as much as I saw) he was no great frende to this heauen, he went therfore to the Wyne, the which had the mouth therof very little & straight, and couered with thornes & boughes in such sorte, as no man would thinke that there is any such thing as there is in dede. We entred in, and there came against vs a Pioner, clothed after the Dutch fashion, that had vpon the sleues of his garment these letters, V.D.M.I.Æ. that is to say. Verbum domini manet in æternum, which in our tongue as thou knowest, is as much to say, as the worde of the Lorde endureth for euer. And there harde by, were two litle banners,

Esay.40.

IN QUIETNES AND CONFIDENCE SHALL BE YOVR STRENGTH. and in the other. COME VNTOME ALL YE THAT LABOR AND ARE LADEN AND I WILL REFRESH YOV. This

Esay.30.

Math.11.

man asked vs who we were, I tolde him I was Passter Pasquine the Romaine, my Christen name pleased him better than my Surname. Then saide he, y this way entreth no man, that maketh not the same confession of sayth that he him selfe confessed, and his felowes also. The I asked him what confessio I must make, he demaunded of me, which of these two things I beleued, whether Christ were y head of the Church or the chiefe Byshop. Whereat I laughed and sayde, both, he maruelled much at such a manner of answer, and sayd, how can that be? hath the Church then two heades, like the Eagle in the Emperours armes? I ieausted with him and sayde, if thou graunt me, that Christ is the chiefe Byshop, thou must nedes graunt that the heade of the Church is Christ, and the chiefe

Pasquine examined of his beliefe.

Hebr.6.

Ephe.5.

D. iij.

Bishop

Pasquine in a trauunce

*The confession
of Pasquine.*

*Ephes. 5.
1. Cor. 3
Psal. 45.*

*The inhabi-
tantes of the
Popes heauen.*

Bishop of the same, but if thou wouldst that I should haue answered thee otherwise, thou shouldest haue asked me, whether I beleued that Christ is the heade of the Church, or the Pope: he then perceyuing my teasing, said to me, it can not be denied, but that thou art the same pleasant Pasquine that I haue heard so many tymes comended, but tel me in good sadnesse, what thou confellest vpon this matter: speaking then in good earnest, I confessed that I beleued that Christ onely and solely is the head of the Church, and that to haue so many heades, and so many bodyes, is a thing meete for Cerberus, Briarius, and the diuell and such like, and not for heauenly bodyes: for asmuch as the Church, hath onely one heade, one onely spouse Iesus Christ, and that al other are members of the Church. He hearing this, made so much of me, that he constrained me exceedingly to loue him, and most of all, when I hearde him call me brother in Christ. Then led he me into a place lyke a Doxter, into the which the further I entred, the more the same became larger & larger, & it was a great building, & all the walles thereof were vndermyned so beneath, that all the whole worke might easely haue bene ouerthrowne. Marforius. What dwelled there: Pasquine. In the first entering in, we hearde a wonderfull noyse, of Sheeps, Kine, Goates, Asses, Hartes, and suche lyke beastes, and entring in further, we sawe them in such number as can not be tolde, but among them, was there not one Wolfe, Lyon, Beare, nor other lyke. Marforius. What is that I heare thee say: wherefore were these Beastes there: Pasquine. Because they had eaten herbes in the Lent, and other euill things, and neuer had eaten any fleshe. Marforius. Why were there no Wolves nor

nor Lyons there? Pasquine. For two causes, the one for that they had eaten fleshe on Fryday and Saturday, and in the Lent, the other because in their places were the Fryers, who dwelled there euen hard by. Marforius. What are not the Fryers aware of that dangerous building, they were wont to be in all things vengeable subtle and crafty. Pasquine. Euen so they be, but notwe they song merrily, that saying of the Psaline. That vve should be saued from our enemies, and from the handes of all that hate vs. Marforius. Didst thou know none of those Pioners. Pasquine. I sawe many ioyly fellows, and a great part of them spake Dutch, yet were there very many Italians and French men. Of those that I knewe, one was Fredericke Duke of Saxon, who seeing the Gospel come abroad, let open his gates vnto it, there was Zvinglius, Oecolampadius, Luther, Odoricus Gellus, Fabritius, Capito, Lambert, Iacobus Faber, Jerome Galateus a Venetian, y for the Gospel sake, was pined in a most cruell prison ten yeres long, & a Spaniard called Iohn Valdesse, being one of Césars knightes, now became Christs knight, and many other, all whiche, with much strength were digging away the foundation. Marforius. This heauen then standeth in great danger of falling. Pasquine. I thinke surely that it will shortly come to naught, because it hath the foundations of it very weake, and made with little skill for so great a building. Marforius. Diddest thou see I pray thee of what stufte those foundations were made. Pasquine. What I sawe inough of it, for those that digged shewed me of it for a miracle, wondering how it shoulde be possible, that so great a City should stand so long byright. Marforius. Tel me I pray thee

*Friers craftye
hipocrites.*

Luc. 1.

*Pioners that
laboy to ouer
throw the Pos
ses beauen.*

*This beauen
is in great
danger of
falling.*

Dilig.

a little

Pasquine in a trauunce

*The Ruffe
whereof the
foundation of
the Popes hea-
uen is made.*

*The foure
walles that
holde vp the
Popes kings
dome.*

*The Popes
Marchantes
are afraid of
a fall.*

a little, what stufte was it, whereof the foundations were made? Pasquine. There were Hoddes, Beades, Quittishe and filthy Garmentes, knotted Coardes for girdels, shauen Crownes, Pounnes vales, and a thousand sundry sortes of garmentes, as many of shooes, as many of Cappes, a thousand sundry colours: there were also, rotten fishe, al sortes of hearbes, al kindes of graine for potage, Bishops Myters, triple Crownes, Hattes redde and graine, Pardons, Candelis, dyuers bookes, and such other thinges, all which were tempered together with a softe kind of stone, & with Lime, and this was the base or foote of all their foundations, the which bycause it shoulde not come out belowe, for that it is a very softe kind of stufte, was therfore holden by with foure rankes of walles, the firste of which walles, was called Superstition, the seconde Pride, the third Ignorance, the fourth Hypocrisie, and betwene the one and the other of these walles, was it full of that stufte whereof the foundations are. It is not therfore to be doubted but that this building must nedes come to ruine, for there is a wonderfull inconvenience betwene the sleightnesse of the stufte wherewith it is builded, and the greatnesse of the waight of the whole building: & besides that, bycause there reigneth an exceeding couetousnesse among them, and they bestow no more mony in building: but all heape together great summes of mony, like suche as are sone ready to forsake their owne Cuntrey, and to go dwel else where. To returne nowe vnto my first purpose, sith thou hast nowe vnderstode the whole matter concerning the Mynes, & of the buildings of this place. This Dioner ledde vs to a certaine Cane, through the which a man might beholde al the City, and it was so crooked

croked, that it would not make any man suspect, that matter which befoze I tolde thee. Being come thither, I began to say to my selfe, what if the olde Carle espy that thou arte entered in at this caue, sith he would not let thee come in at his gate, howe wilt thou then do? and thinking thus I bit my nayles, the Aungell perceyued it, and after he had both demaunded and vnderstode the cause of my standing so in a study, he byd me, that I shoulde be of good chere, affirming, that here men must be past shame, as courtiers are, who runne without shame to the Table, and without any reuerence, euen so must he do, that will goe and beholde these places. His counsell lyked me, and so taking courage, I came out of the Caue. Marforius. I am glad thou foundst so commodious an entring, but tell me, are they all Saintes that be there? Pasquine. In name they are all Saintes that be there, but by their looke and by their maners, they be very vnlyke Saintes. Marforius. What is the cause? Pasquine. I know not, but by that the Aungel tolde me, they are Diuelles, in forme of Saintes, that vnder this couerture deceyue the worlde. And if we will consider wel the place, it seemed rather to be a Market, or a Court, than a heauen: for there were dyuers broade places, where Fayres and Martes were kept, as a man may see in this Towne, in Milaine, in Venice, and in great Cities. Marforius. Paint me out I pray thee, the Citye, and the occupations of those that dwell in it. Pasquine. Being now entred through the Wyndes, we founde that in the firste streate dwelled Monkes and Eremites, as in the lowest parte of the City. Marforius. Oh thou must nedes haue sene there many worshipfull fathers. Pasquine. Thou mayst be sure of that

*Courtiers re-
proued of vn-
shamefastnesse*

*Diuels in
forme of sain-
tes.*

*The order of
Monkes and
Eremites.*

C. j.

that

Pasquine in a traunce

*Friers names
and Syna-
mes.*

*Saint Fraun-
ces became a
fisher.*

*A pleasant
forye.*

*Bentiuoli
sometime Lor-
des of Bono-
nie.*

that. There were all the Manducantes or Mendican-
tes, the Augustians or Augustinians, Carnalitanes or
Carmelitanes, Demonicanes or Dominicanes, Fraudif-
canes or Franciscanes, and the Cerui or Serui, the Be-
nebibenēs or Benedictines, Caprusianes or Cartusia-
nes, and an infinite sorte of such. Marforius. But
diddest thou see Saint Fraunces? Pasquine. I sawe
him not, one tolde me that he was gone to fishe for
soules out of purgatory, angling for them with his
girdle of Corde, and an other tolde me that he was
called to the counsell, where there was talking of a
Monasterie that was erecting in the honour of hym.
Marforius. Who made him that Monastery? Pas-
quine. A certaine Gentlewoman of Pulia, who ha-
uing hir husband in great hatred, went and made hir
self of the thirde rule of saint Fraunces, that she might
be the more at large from hir husband: and by the or-
der of the same rule, she tooke for hir Sonne by adop-
tion, a certaine yong lusty Frier, who handled hir in
such sorte, as both hir heart sayled hir, and hir purse
thronke, when the Monastery was half way onward.
Marforius. The selfe same thing happened when I
studied at Bononie, that a sonne adopted in this sorte,
consumed al his mothers substance. Pasquine. Was
he not punished therfore by the iustice? Marforius. I
can not tell the, but this I knowe wel, that the gen-
tlewoman caused him to appeare before the Bentiuoli,
who were then Lordes of Bononie, there was good
laughing at it, but what afterwarde came to passe, I
knowe not Pasquine. Oh, that a man might with
honestie, tell that whiche those Punnies doe; I coulde
then tel many gay things, but it is not possible honest-
lye to speake of that whiche they so vn honestlye doe.
Marforius.

Marforius. I shall be very glad to heare it at some other tyme. But nowe let vs speake of this matter, salwest thou Saint Dominicke, Saint Bernard, Saint Thomas of Aquine, Saint Bennet, Saint Albert the great? Pasquine. I saw some of them and some not. I sawe Saint Dominicke was in his shoppe, working at Turners craft, and made new Beades for our Lady. Saint Bernard (as farre as I vnderstode) was very busie about his Hilles and his Valleys, for whē I asked for him, one sayd he was in Clere Valley, another sayd in the golde Valley, other sayd he was gone to his hil, & other, y he was climbde vp to the rocke, to haue some of our Ladyes milke. Marforius. What doest thou tell me: hath he so many businesse? Pasquine. So it was tolde me, but that which kept him most occupied, was that he doubted sore, least the Svvychers, being now become Gospellers, would let lose the Deuill that he tyed vp, who would afterward go, and all to beshite all his Valleys. Marforius. By my fayth, it is much to be doubted. Pasquine. I sawe afterwarde Saint Bennet, who cursed his Friers, for that if they coulde not liue chastly, they wrought not closely. Marforius. Salwest thou in that place Aurelius Augustine? who (men say) did in his Sermons institute Eremites and Monkes, and that for this cause, his Monkes are called Eremitanes. Pasquine. They lye falsely, those Asses that say that those Sermons be Saint Augustines, which euery one that is learned, cōfesseth y they be rather of some ignorant Doltes making, and those Eremitanes also lye falsely, in that they say they be his Friers. For Augustine (more than many other) liued in the felowship of men, and was full of true fayth, true holinesse, & true doctrine.

E.ij.

trine.

Saint Dominicke kepeth a Turners shoppe.

Saint Bernard busie about his hills and valleys.

Among the Swichers is a mountain called by his name, where as foles prate, Saint Bernard tied the diuel. Saint Bennet. Si non cassè tamen caute. Aurelius Augustine.

Pasquine in a trauunce

Saint Ierome.

*Saint Ierome
a monke by
will and not
by force.*

*What monas-
teries were in
the olde time.*

*Amadio first
a Duke, then
a Pope, and
last a Puppy.*

trine. And God graunt, that those that say they be his Disciples, would follow him herein, then would they not care for these vanities of tytles. Marforius. Sawest thou Ierome of Stridonia, who (men say) lyued in the Wildernesse of Seria? Pasquine. This Ierome in dede was a Donke, that is to say, one that of his owne free choise liued solitarily a certaine tyme, and not for any bow sake, as these Cloysterers do, he was bound to the bowe onely of Christen religion, and to none other. None of them must therefore seeke to defende his secte with the Anthozitye of this holy man, who was a most bitter enemy to all sectes, and ambition. Marforius. I perceyue that thou sayest true, for that I haue seene in Can. 12. quest. 1. Cap. Necess. that Monasteries in olde time were nothing else, but Colledges for learning, and scoles for to bring by youth, albeit that sith that tyme, Superstition and couetousnesse hath corrupted all thinges, and brought liberty, into bondage and prison. But thou hast not yet made me aunswere whether thou sawest them or no. Pasquine. I saw them not. Marforius. Sawest thou then Amadio Duke of Sauoy? Pasquine. What he that liuing an Ermites life in Sauoy harde by the lake of Geneva, stode gazing on the snowe? Marforius. Of him I aske. Pasquine. I heard that he was banished, I knowe not whither, bycause he suffered himselfe to be made Pope, and did not obey Eugenius the fourth, and so was he put both from his Pope, dome, and his Dukedome. Marforius. Then might he retourne to gaze vpon the Snowe at his pleasure. Pasquine. Yea, as he that hauing lost all his goodes sayde, now shall I haue more commodity to giue my selfe to contemplation. Marforius. What other good thing

thing canst thou tell me concerning these Eremites.
 Pasquine. I heard say, that they were in lalwe with
 the towncs men of Lucca. Marforius. And what haue
 they to do with those of Lucca? are they become Mar-
 chauntes those Eremites? Pasquine. Yea, not of
 Heluet, but of women, for about fīue yeares ago, an
 Eremitte in Lucca, a notorious false knaue, desirous to
 get money, vnder colour of Religion, enriched away
 one Camilla a wydow, one of the chiefest of the town,
 and caried hir away with him. Marforius. And whi-
 ther? Pasquine. To Montalcine where these swine
 as thou knowest haue their sty. Marforius. I know
 it well. Pasquine. The woman remayned a wydow
 with a great dowry, and therfore this Eremitte sought
 to haue hir, that both the woman & hir dowry might
 leade an Eremites life. Marforius. Thou meanest
 he would not haue the sheepe without the wolle. Pas-
 quine. The womans brothers sayde, that the dowry
 ought to remaine to the house, but they will giue hit
 the interest and encrease thereof while she liueth. The
 matter came to Rome, there was openly proued the
 manifest deceit and knauery of the Eremitte, and yet
 for all that, was the sentence giuen against them of
 Lucca, & they were interdicted vnlesse they giue forth
 the whole dowry. Marforius. As these sinners shau-
 linges be al false knaues, so must they of force fauour
 suche false fetches. This matter was brought to my
 hands, but seeing the vntowardnesse of the Cardinals,
 to whom it was comitted, I would not meddle with
 it. Pasquine. Thou diddest wisely, for what maner
 of men they be, by one thou shalt knowe them all, and
 if we should speake of them all, we had neede to haue
 the voice of a Lyon, and the tongues of a thousande

*The story of
 an holy Ere-
 mite of Lucca*

*All cast in
 one mould.*

*Pasquine re-
 fuseth to be a
 Iudge.*

C.ij.

Advocates,

Pasquine in a traunce.

Advocates, to speake but of one of them (their nanghtynesse I say vnderstande me soundly) might make a booke greater than the Digestes, and the bookes of the Chauncery. Thinke thou therefore whether to speake of them all, there shoulde be somewhat to do. Marforius. Let vs nowe therefore leaue these particulars, for the talke shoulde be to long, and tell me somewhat of them altogether. What did those holy fathers, whē thou wast there? Pasquine. Euery one of them laboured sore, that his owne order might be holden for the most holpest: knowing this to be the best way, to gather great riches together, and to cause this to be the better vnderstande, eche one traunpled to seeke out some newe toy, to drawe therewith the common people vnto him, who are full of wondering. I sawe that they prepared new fashioned hoodes, straunge and horrible ceremonies, not seene in the worlde pass, but reserved to fight therewith against the Gospell, for they knowe, that sayth can not with any other thing more easely or soner be ouerthrowen, than with superstition, couered with the cloke of true holynesse. Marforius. And can this opinion of holynesse do so much? Pasquine. Thou seest y^e examples therof euery where. Knowest thou not, that at what time y^e order of saint Fraunces began, those that were the first setters forth thereof, so inbeigled the worlde with this opinion of holynesse, that they that had not a Monastery of saint Fraunces, in their towne or nere there about, thought them selues unhappy? Nay, so grewe in the mindes of the siely simple soules, this wicked opinion of these most ruous marked friers, that to weare their weede, or to goe clothed in that colour, was good against the quartane Ague, and other diseases, and (that worse is) that

*The studies of
the holy fa-
thers.*

*Superstition
ouerthroweth
sayth.*

*Remedy as
gainst the
quartane
Ague.*

that to be buried in that Habit, was the verie righte way to go to heauen. And therfore that conning man Longolius, leauing the name of a Citizen of Rome, (in whose practise he had so long laboured) would be layed in his graue a Fraunciscane, rather than a Romane. This selfe same honoz, had the Lord Albert of Carpi in his heade, Rodolphus Agricola, and other innumerable. But what nede so many words? These friers are come to that point, with that opinion of holynesse, that they haue ridde them selues out of all other mennes handes and auctoritie, and haue brought all other men vnder their feet. Who knoweth not, that in olde times past, when learning and good studies were layd to sleepe, that al men helde them for Gods almightyes kinsmen: and esteemed more their commaundementes than the commaundementes of God. And they knewe not Christ, whom the Gospell doth plainly set forth vnto vs, whiche they kepe in prison. And sith they onely had the handling of the booke of peace, and liberty, the common people thought that they had taken all thinges out of that booke, and they with cursed and abhominable lyes, toke out here a piece and there a piece, and with strange and fearefull miracles, and with fayned dreames of purgatorie, kept the poore people in so greate feare and wonder, that they were constrained to beleue their wicked deuises, and lyes. If thou do consider their lawes, and the waighes and heavy burthens, that they haue layd on mens shoulders, thou wilt sweare that the Jewes law is an hundred tymes more pleasaunt and easy than theirs. Marforius. What haue we therefore to doe herein? Pasquine. To haue recourse to the Gospell, and not suffer our selues to be led by the nose: for the Gospell

E. iiii.

hauing

*Longolius buried in a Friers weede.
Albert of Carpi.
Agricola.*

Holy heresons that were taken for Gods kinsmen.

The Gospell hath bene lög in prison.

How Superstition first began.

The counsell of Pasquine.

Pasquine in a traunce

hauing bene hytherto throught these mennes counceles
dead, and now rysing againe, it behoueth them to run
to the same their olde remedies. And (therefore as I
sayde not long since) do they deuise straunge fashions
of Masking garmentes, that they may the better vnder
der colour of them, kepe the Doltes and Asses of the
worlde still deceyued, and subiect to their diuelish and
stinking Religion. Marforius. Do they then seeke o-
ther wayes to bring such as beleue them into distruc-
tion? Pasquine. So I heard say there aboue, no; it
can not be otherwise belened, so; that they see their e-
nemy Christ already come abroad, with his simple and
plaine Gospell, whiche is the sworde that must cut all
their throtes. Marforius. Ah tell me I pray thee my
good Pasquine, (sithe we are entered into this talke)
holwe Christ being now come abroad, hath made these
men so much to suspect the selues. Pasquine. What?
knowest thou not then? Marforius. No. Pasquine.
Hast thou euer read the Gospell. Marforius. Neuer,
for I gaue my selfe wholly to the study of the Clemen-
tines, the decrees of Pope Ilface, the decretals and ex-
trauagantes of Popes. Pasquine. Thou haste good
cause therefore to be ignorant. Now will I tell thee,
because thou mayst vnderstand the whole matter, that
good Iesus Christ teaching a certaine Pharisee the
way to eternall life, taught it him, to doe it all in two
pointes, in the whiche two, the whole way, that is
to say, all the lawe and the Prophets are contayned.
Which two pointes who so euer doth obserue, doth al
that the lawe and the Prophets commaund: and the
two poyntes are these. Loue the Lord thy God vvith
all thy heart, vvith all thy minde, vvith all thy soule,
and vvith all thy strength, and thy neighbour as thy
selfe.

*The Gospell
must cut the
enimies thro-
tes.*

Ephe.6.

Hebr.4.

Apoca.19.

*The doctrine
of Christ.*

Deut.6.

Math.22.

Mar.12.

Luc.10.

selfe. To loue God therefore and thy neighbour, is the way that bringeth thee to heauen, the which way, Christ onely knewe, that came downe from heauen, and then againe went vp thither. And bycause euery man desireth to knowe it, some haue sought it, and haue founde it out, haue minded to follow this onely, accomting all other for false and euill wayes, and so haue they begon to forsake their whozish pilgrimages, to scozne their scrupulous fastings, & to hate all their abhominable superstitions, & haue reformed all their whole life, in the loue of God, & in loue toward their neighbor. Marforius. Then Christ hath not comaunded their order of friers? Pasquine. I haue told thee already that Christ requireth sinceritie and puritie in those y be his, & to leaue counterfeiting and outward shewes to the wolues, & to y most ruous beasts y haue nede to disguise them selues, if they wil not with their true countenaunce vncounterfeited, make those ascard whom they seeke to deuour? Marforius. If the thing be so, what thing is there in the worlde moze to be desired, than the Christian life? the which (forsaking all vanities, that haue no respect vnto godlinesse) studieth onely to haue the loue of God, and of his neighbour. If the true bishops and preachers, did preache as they ought to doe, this shoulde be the very health of comon wealthes, and the conseruation of the felowshippe of men, and the true life of our soules. For what thing could be moze dere to mankind, than that man shoulde be a God to man? Pasquine. Thou sayest well Marforius, but thou seest that the simplicitie of Christ is an offence to men in these dayes, even as it was to the Jewes, while they were in the desert. To whom God meant not to giue any other than these two commaunds,

A. J.

dementes,

*The true way
to heauen.*

*What Christ
requireth to
be in vs.*

*What we
ought to des
ire.*

*Homo hominis
deus.*

Pasquine in a trauunce

*The occasion
of Moses law.*

*The burthen
of the lawe.
Act. 15.*

dements, noꝛ to burthen them with outward things, as he had done with them in Egypt, and besoze, in the tyme of y Patriarks, who without any Ceremonies, without any Churches of stone, & without any other maner of Superstition, did highly please God. But they began to rebell, and would nedes be laden with Ceremonies, as they had sene the Egyptians, and forthwith they fashioned a Calfe, and began to honoꝛ it, and to make vnto it theit bankettes, and their pastimes with their Ceremonies, seeking to folowe the Egyptians, which the Lord God when he sawe, determined to burthen them with so great a number and waight of Ceremonies, that neyther they noꝛ their fathers were neuer able to beare: as Saint Peter sayth in the Actes of the Apostles. Euen so iust is it come to passe at this present, that forthwith when mans folly would not be content with Christ onely, with those two plaine precepts, the deuine iudgement let mans folly fall into so depe a sea of Ceremonies and Superstitions, that if y infinite goodnesse of Iesus Christ had not succoured vs, we should all haue bene drowned therein. Marforius. O wretched, O unhappy men, nay dull beastes, that when they may be the seruantes of Christ, will rather become slaues to so euident follyes as these, which are not of any maner profite, nay rather of suche hurt as can not be imagined. And (foꝛ asmuch as I see) Christ doth not stirre vs to any other thing than this. Pasquine. Truly he doth not stirre vs vnto any other thing, noꝛ seeketh any other thing at our handes, foꝛ when he shall come to gyue iudgemēt, he wil not say to vs, haue ye bene at Masse: haue you obserued the thirde rule of Saint Fraunces? are ye Virgines: noꝛ suche other thinges, but he will aske

aske vs, whether we haue obserued that which with so great diligence he lefte vs written in his Testament, while he sayde. Peace I leaue vwith you, my peace I giue to you, vnto the end that you loue one another. And this shall be knowen, whether it haue bene obserued of vs, when he shall say vnto vs. I vvas hungry, and ye gaue me no meate, I vvas thirstie, and ye gaue me no drinke, and suche thinges like vnto these, the which who so euer hath done, shall go with him to heauen: who hath not done them, shall goe to hell: although he had heard all the Passes of the worlde, and though he were more than a virgin, & though he had done all those other Ceremonies and Superstitions. For he shall say. I haue not sought these thinges at your hande. Marforius. As farre as I can perceiue, they that do the commaundements of men, seeke their owne profite, but they that do the commaundements of Christ, are bound to seeke the profite of their neighbour. Pasquine. Euen so it is, this is the beginning of all the mischief, for ech man seeketh his owne profite and aduancement, from hence it is come, that there were deuised so many sectes, so great diuersitye of garmentes, so great diuersities of Ceremonies, and so many deuises to shewe them selues different one from an other. But if vve follovv the rule of Christ, vve are all † brethren and * heyres a like, vve ‡ go all in one selfe garment, vvhich is loue: vve are all of one selfe nature, that is to say, milde and humble of heart: vve are all moſte obedient to Princes of the vvorlde. In matters of the spirite we are all a like, nor there is among vs no contention who shoulde be highest, or who lowest, as was among the Apostles, when they imagined that they hadde a Jewishe Messias.

J. ij.

Marforius,

*What accepta-
tes we must
make.*

John. 14.

Math. 25.

*The difference
betwene mens
commaundes
mētis & gods
commaundes
mentes.*

† Math. 23.

* Gala. 4.

Tit. 3.

‡ Mat. 22.

Pasquine in a traunce

*All wayes to
the woode are
fought to
catch money
with.*

*Masses for the
dead.*

Marforius. Thou hast satisfied me very muche, but yet of this I much marvel, that such they haue lost that opinion of holinesse, that thou diddest speake of before, they wil yet vse their olde practises, that are already so well knownen to al men. Pasquine. Who so euer seeketh narrowly any thing, vseth euery way to the wood that he can: euen so, these men goe now to one thing, now to another, agreeing to the tymes & humors of men. Marforius. Haue they then other instruments yet to worke their feat withal? Pasquine. As though they had lacked any time, wherewith to catch men ere they be ware. Hast thou neuer considered the great nūber of miracles that haue bene wrought by Leger demaine: so many Friers: so many open Markers of merits and good workes? Pasquine. Oh what abominable wickednesse is this, and what good workes can they sell, where when they doe the best they can, they shote euer short, & neuer neither ouer nor home? Pasquine. They say that they reade their canonicall houres, they kepe their saintes euens, say their Masses for the dead, and that they fast as some Dutch men do, that eate for two men, and drinke for three. Marforius. To heare thee thus among their other foolish toyes, reckon by Saintes euens, and Masses for the dead, putteth me in a great doubt. And it seemeth to me a thing verpe straunge to see, that thou esteemest not for good, these holy sacrifices for the soules of the dead. But bycause I see that thou speakest with so good grounde, and shewest by proufe, that thou canst discerne verpe well betwene truth and falschode: I would that thou shouldest cleere me of this doubt. Pasquine. I will with all my heart. Here beginneth the doubt, that it is not yet knowne, whether those that be

be deade, are saned throughe these Passes or no, and therefore their Passes are endlesse. Lo euen I, (to giue thee an example thereof) before I was chaunged into this stone, was a barber, and had this selfe same name that I now haue, and made likewise verses and many other works: albeit I then vled the art of flattery the whiche I forthwith forgat, as sone as I was courned into this stone, & when my houre was come, that I should be transfozned into this stone, bycause I had bene such maner of man, and hauing a fr̄ier at mine eare ȳ tempted me thereto, I bequeathed by my Testament, somewhat for Passes to be sayd for my soule. Mine heyres at a certaine tyme afterwarde, hauing perceiued ȳ I was from Purgatory, (as they thought after Pythagoras opinion) become thus a stone, and seeing therefore, that I had no more nede of Passes, they asked ofte tymes of the parishe Priest, howe long those Passes shoulde continue, who answered, that they muste yet still be sayde, bycause they knewe not, whether I were in purgatory or in Paradise, they said they woulde beleue the best, and that so many yeares now being passed, and that Mayster Pasquine was a good honest soule, and then being a dyde bodye as he was they could not beleue, that he could so long continue in the fire. The good Parson in this point put them out of doubt: be it as he may (quoth he) we will say our Passes, and we will haue your mony. And yet mine heires allcaged that I was not in Purgatory, but that I was become a stone, and that I did make and write as I did before. Tushe (quoth he in the end) that is no matter to me, these be my rentes. Thou that art a Canonist, oughtest to knowe, that this is a donation for the respect of death, made with cōdition,

I. iij.

that

*The story of
Pasquine and
his transfor-
mation.*

*The opinion
of Pythagoras
was, that whē
a mans soule
departed from
his body, is en-
tered into the
next body
that it met,
were it of mā
or beaſt.*

Pasquine in a traunce

that if Pasquine dye, the Priest should haue this money to say Masses for his soule, so long as till he come out of Purgatory. For this donation is as it were the vse of a profite limited, with condition of a thing to come. If this now that is in this condition can neuer be knowen, neyther by the dead mans heires, nor by the priest, (for no deade man hath at any time come backe againe hither) what nedeth it therefore, to giue so great goodes to these Massemumblers: or giue so great credite to their Masses: what a mad foolishnesse is this, to giue so great credite to a thing so vncertaine. Marforius. What, doest not thou belcue, that some of those that be dead, haue come hither againe, to tell their frendes some newes of the other worlde. Pasquine. Yes, if thou wilt beleue the dreames and lyes of Friers. Marforius. If thou wilt nedes that other be lyes, yet shalte thou not for all that make Saint Gregorie a lyer. Pasquine. And yet was he a frier also, and if he lyed not, yet shamefully lyed that deceitfull dead, or wicked spirite, who made him beleue that he was the soule of a deade man, and he was but a beast to beleue any such thing, contrary to the commandement of God, who forbiddeth to seke the truth, (much lesse any other thing) at the dead. But I wil tel thee also an other, that by one thou mayst learn them all. In Orleauunce a Citie in Fraunce, it is not long sith the Presidents wife dyed, a noble and great woman, who ordained by hir Testament, that they should cary hir to be buried without lights, without Masses, and without any maner pompe. And so was she buried in the Monasterye of the Friers of Saint Fraunces. Anone after, they began to heare in that place horrible noyses, untill one of those Massemumblers,

Pope Gregory
was a Friar if
he were no
her.

Deut. 18.

Esay. 8.

Luc. 16.

Inglis of I-
pocrite Friers
espied at Or-
leauunce.

Loke Sley
dane in his
ninth boke of
his Cronicles.

blers, turning his arse to h people, shewed them thest
round God made of Dolughe. When this was once
spred abroade, euery man ran thither, one sayde he
heard it, one other said he vnderstode it, & an other said
he sawe all. The husbände hearing this, came thyr
ther him selfe. Then doth the conturer binde the spi
rite to aunswere to his questions, and he asked him if
he were in Paradise, & there was no aunswere made,
he asked if he were in hell, and yet there was no aun
swere, he asked him if he came from Purgatory, and
then the spirite made a great rushing against the wal,
then did the conturer aske, whether he was such a one
or such a one, naming many and sundry persons that
dyled long ago, and yet was there no aunswere heard,
no: no maner of noyse, but when he named that wo
man that was buried without pompe, the spirite then
made two great rushings against the wall. Then did
the conturer aske whether she were condemned for
this or that cause: and in the ende it sayd, bycause she
was a Lutherane, then was there heard thre greate
rushes against the wall. The husbände being a wyse
and circumspect man, marked euery thing, and made
as though he had much maruelled at the matter, and
desired those W olues to supper, & the day following
caused an hundzeth Passes to be sayde, and to light a
whole worlde of Candelis. The W olues howled, they
sent their Gods into Purgatory, wet the grane with
vnholly water, and they perfumed it with Frankin
cense, and when this was done, caried the Friers to
dinner, and in the meane season sent the officers to
the place where the decept was done, where they found
certayne baulkes, and there within thre spirites hid
den, whom they toke & caried away. Marforius. And

Pasquine in a traunce

*Some kinde
of spirites
haue bodies.
Monasteries
are spiritual,
for spirites
dwel in them.*

*By Belsabub
here ye may
vnderstande
the Prior of
the place.*

*A rare thing
to see Princes
do well.*

Apoca. 17.

how could they take the spirites, that haue no bodies? Pasquine. These were of those spirites that haue bodies, of whom Saint Augustine speaketh of, of which sorte are almost all those that dwell in Monasteries. Marforius. Were they spirites in dede? Pasquine. Thou art very grosse, they were three Friers of those that they call Ponices, that is to say, such as knowe not yet verie well the sleightes and falshoodes of the Friers. Marforius. In dede the Monasteries are euen full of deceptes, and the worlde is very blinde in that they espy them not. In Turine also there happened of late the like matter. Pasquine. Well, the officers hauing found the Bogs that made men asfearde, ledde them away like three little Diuels as they were, into the place where the other great Diuels were at meate, whom when Belsabub and his brethren sawe, they knewe their knauey betrayed, and as men all dumbe, they began to looke one vpon an other. Marforius. But were they not punished for their labour. Pasquine. Yes afterwarde with shame inough, they were rewarded according to their demerits. Marforius. I maruell muche, that the king hearing that these traytours did so shamefully abuse the true Religion, did not suffer that the Gospell might be freely preached. Pasquine. Thou must not maruell at this, but thou must maruell rather when thou seest, that any Prince doth any thing that is good, they receyue with good will the true Christian Religion, for eating fleshe on dayes forbidden, and for the other commodities of the fleshe, but they persecute, imprison, and slay, other that in eating of fleshe, & in other thinges, solow the liberty of Christ, and condemne the bondage of Antichrist. They will fight against the Lambe, but the

the Lambe shall ouercome and confounde them all. Lo, now are the Wolves all in manner come to confusion, and shall oꝛ euer it be long be at an euil point, except such as are on þe Lambes side none shall escape, but this they beleue not, but thou shalt see it. Marforius. I beleue it certainly, foꝛ me thinketh that hereof Saint Iohn speaketh in his Revelation. But to returne to Purgatoꝛy, of the which I remaine not altogether satisfied, tell me, ought we not to hope the best? Pasquine. Thinkest thou that to hope the best, is to beleue, that one abideth foꝛ euer in Purgatoꝛy? And wherfoꝛe hope they not rather, þe he is in heauen, and so make an ende of all their passing? Marforius. And what can this hoping hurte? Pasquine. It hurte the purses and goodes of the heires & executoꝛs of men, but if they haue so great a lust to say them, to do good vnto the deade, why doe they not satisfie their luste without any taking of money? but yet foꝛ all this, I will foꝛ my part beleue, that he that dyeth in the sayth of Christ, goeth straight to heauen, and not into purgatoꝛy. And this it is to hope the best. What a crueltie is this of our shepheards, who haue so euil an hope of our saluation, that they rather beleue we be stil in purgatoꝛy than in heauen: Alas this is euen a token that they know befoꝛe hand, that the doctrine taught vs by them, is not able to bring vs to heauen. But if they fed their shepe with þe wholesome word of God, & saw them depart hence full fed with faith in Christ, what should they nede, to giue so euil a iudgement of them: and beate their braynes about so many sacrifices, which because they neuer make an ende of, shewe an euident token that they neuer haue sufficient: And thus to procede still without end, is an

C.s.

argument,

*In the Popes
Church no
Penny no Pas
ter no ster.*

*What shepes
herdes of soules
should do.*

Pasquine in a traunce

*Pasquine neuer
died.*

Hebr. 9.

*A good argu-
ment to
winne ow pur-
gatory.*

*The opinion of
Purgatory
therefore it
meth.*

argument, to be holden for certayne, that in Purgatory there is no redemption. Marforius. They haue for al that an end many tymes. Pasquine. Yea when paying of money hath an end. Marforius. So would I haue sayd vnto thee. But sith thou art come to speak of Purgatory, I pray thee tell me, whether thou hast seene it, and howe thou camest out of it, for as thou hast well sayde, the deade come neuer backe hither, to tell vs ought of it. Pasquine. I (to tell the truth) neuer dyed, but was chaunged from fleshe into a stone, so that, the name of Pasquine is yet alieue, helpe wouldest thou therefore, that I should haue seene Purgatory, when I tell thee I was in heauen? Excepte thou meanest by Purgatory, the bloude of Christ. Marforius. This is a playne heresie. Pasquine. Euen so in dede say the Friers, but certaynele it is an heresie to say or beleue otherwise. Paule in his Epistle to the Hebrues affirmeth, that it is impossible, that remission or purging of sinnes shoulde be done with out bloud. In Purgatory there is no bloud but fire, therefore is it not possible, that in Purgatory shoulde be any remission, or purging of sinnes. And that there is no bloude there, thou mayst be assured thereof by this, for they say, that there are soules without bodies, and soules haue no bloud. But this haue they taken out of Poets fables, and haue sayned that there is a fire, the more to scare the mindes of the poore simple people, and chiefly such as be sicke of the Feuer, who feeling the heate of the Feuer, haue thought, that that heate of Purgatory is ten tymes greater, or else because those people that are towarde the North, are very colde, to the ende they should not so goe frozen to God, it was mete that they should first be heate a litle. And therefore

foze was Saint Patrikes Purgatory deuised in Scotland. And it is yet to be sene in certaine old paintings, that the Angels plounge the soules into this fire, as it were into a baine, and the forthwith hoyst them vp alofte, and many are seene with their armes stretched out, with their beardes, with the haire of their heade safe and sounde, and their whole body cleane, whiche betokeneth, that that fire doth not burne. But this so terrible a fire, that made the whole worlde so feare to quake, while it was thus kindled, by good chaunce is now quenched. Marforius. Would God it were so. But how knowest thou it? Pasquine. As I came from Geneva, vpon the way I found an Inkeper, that tolde it me. Marforius. What did he tell thee. Pasquine. Doest thou not remember that yere, in which the Secretaries of the netwes sayd, that there woulde come so many raynes & floods of water? Marforius. I remember it well, & it was in the yere of our Lord 1524. Pasquine. Euen so it was, doest thou remember what prayers were made to God, that he woulde deliuer vs from so great distruction? Marforius. I remember it well. Pasquine. God then being moued with compassion, commaunded Neptunus to cary those waters into some other place. Neptune therfore sith he could not bestowe where he woulde, so great store of waters, which he had prepared for the drowning of the whole worlde, let a great part therof soake through into Purgatory, & quenched the fire in such sort, that sith that time hitherto, it neuer gaue no great flame. A great part therof remayned vterly quenched. Another part thereof eschewing the water as his contrary, retyred first to Cicilia, and after to Porzolo, whereas, after it had by little and little made his waye, it

G.g.

burst

*The Author
would say in
Ireland.*

*Purgatory
fire can do no
harme.*

*Neptunus is
fayned of the
Poetes to be
the God of
the Sea.*

*Purgatory
fire was quen-
ched by Nepa-
tune.*

Pasquine in a traunce

Purgatory
fire came frō
Rome, and
thither it will
againe.

Whence purga-
tory fire
first came.

burst forth, with wonderful great hurt to the country, and nowe is in the way to goe to Rome, where first it began to burne. Marforius. Why then, will so wicked a fire assaile so holy a City? Pasquine. He that with good reason returneth to his owne countrey, it is not to be sayd, that he doth assault it. Marforius. Well, tell me, how did this straunge chaunce please the people of that heauen, of which thou speakest? Pasquine. Thou couldest not beleue what griefe they feele thereby. They do notue nought else, but stirre by Vulcane to make such an other, for they knowe that from his Shoppe in the hill Atna, a certaine Abbot called Odilus brought the first fire to Rome to saint Gregory. And if Vulcane make not such an other, they doubt, that so great rentes, as they receyue by this forge, wil all come to nought. Marforius. They haue good cause to doubt, for if it be knowen abroad that this fire is put out, what will he be, that wil take from his owne childezen and heires, to giue to these lazy lubbers? who will builde any Chappels? who will builde any Hospitallies? who will any more fat these Hogges? who wil haue any more estimatiō of them? I for my part, haue hitherto esteemed and reuerenced them, for feare onely of this fire. For they made me beleue that it burneth euen the stones. But because they see that we are not asfeard of this their imagined fire of Purgatory, they make them feele the fire of this worlde: and all to maintaine their tyrannicall kingdome. Yet profite they little for all that, for those men whom they so burne liue in the fire, and of their ashes do increase and multiply infinite numbers. But leaue we this, for I am out of doubt thereof, and let vs returne to the Quære where the friers be, of whome thou speakest
not

not long since. Salwest thou any of those Scapuchines? Pasquine. Thou meanest those y haue alredy begon to nestle the selues in al y towines of Italy, with filchy garmentes & croked conditions, with their hode drawen vp with a peake in the toppe, after suche fashion as the Diuill is painted * tempting Christ in the desert: Marforius. Those I aske for. Pasquine. I sawe one or two, but they wente all alone, hated of al men, and they mumbled to them selues I tooke not what, touching fræwil. Marforius. I beleue that, for in this towne, and in Padoa, I haue heard them at the Shrouetide, beat it into the heads of the Fackins. But what was the cause they were so hated: that garmēt of theirs shoulde giue them some credite, at the least with these poore whoresons. Pasquine. They were hated, bicause that with their filchinesse, & with their wæde, they did so magnifie & set forth Apocrisie, that they made some suspect, that therby they would wholelye withdraue the people from the other Religions, and allure the to theirs. Marforius. Why then, doth enuy raigne among them? Pasquine. Not enuy only, but hatred also. For they so deadly hate the inuentour of this order Barnardine Ochine, that it can not be spoken, seeing him now to be become a Rebelle to this heauen, and that he doth so ballantly assaunte it, and layeth to the walles so ruinous a battery. And beside that doest thou not remember, that I tolde thee, that it was the heauen of Popes & cardes, where those that are immortall are a great deale worse than those that be mortall: But thou shalt vnderstande me better, by that time, thou haue hearde the whole of me, point by pointe. Marforius. Followe on therefore I pray thee: for I take great pleasure to heare the discouer

*Scapuchines
and their
garmentes.
Math. 4.*

*Scapuchines
defenders of
freewill.*

*Faccini be
such as the
Porters of
Billings gate.*

*Enuy and
hatred raigne
among Friers.
Barn. Ochine
the inuentor of
Scapuchines.*

Pasquine in a traunce

couer so great wickednesse, and to shew the truth naked & plaine. Pasquine. We left therefore the streate of the friers: whereas all these sectes disputed together of their diuers customes, Habits and Institutions, that the Tower of Babilon was neuer fuller of confusion, and came to the second streate. Marforius. Tary I pray thee, doe they agree so well together in this heauen? Pasquine. They do all agree in seeking to preferre them selues before Christ, in the rest they are as wyde as East and West. Marforius. I can not beleue that. Pasquine. Canst thou not beleue it? Marforius. Marforius, thou takest little heede to thinges, I knowe wel that thou findest not this in the Comentaries of Gratian, nor Accursius, but wherefore serue so many Churches, so manye sacrifices, so manye frieries, so many Monasteries, made in the honour of this Saine, and of that, but to banishe by little and little the memozy of Christ out of the world? The increasynge of these frieries, hath bene the diminishing of the Christian fayth. Marforius. That is like inough to be true, out of doubt. But procede on a little, and tell me what followeth. Pasquine. Then commeth the order where the Virgines be, where are to be seene many thousandes of foolish women. Marforius. Why, and are the women there aboue men, and in a more worthy place? Pasquine. It was requisite that they shoulde be put in betwene the Monkes and the Confessours, for the Monkes teach them how to put the diuel into hel, how he must be fought with, and the maner how to fall into a traunce. And on the other side the confessours, vnderstand all that they doe in sight, thought, worde, and dede, and then laying their handes on their heade, and the displing rodde,

*Gratians &
Accursius.*

*The increase
of the Frieries
hath diminis-
shed the faith.
The order of
of the Virgins
nes.*

robbe, as the penitentiaries here do they asloyle them.
 Marforius. I vnderstande thee well. They are put in
 the mids because they shall not runne away, but this
 seemeth to me very straunge, that in the Letany they
 are last, and here they are aboute the Monkes, vnder
 whom (me thinketh) they would do much better. Pas-
 quine. The fault is in the booke and not in the mat-
 ter, and he that made the Letany knew not al, for then
 woulde he not haue set the women in the reerwarde,
 for they ought to be kept and not to kepe other, nor let
 it not seeme straunge to thee, that they be aboute the
 Monkes, for the Monkes can bring them vnder them
 when they list. Marforius. Are they all after one fa-
 shion? haue they al one kinde of garment? Pasquine.
 So full of diuersitie is this diuision of Nūnes, as the
 rest are, for asmuche as some are called Celestines,
 some Clarines, some Vastalines, some Martirines,
 some Brigidines. Other are called Barbarines, other
 Lucianes, other Marianes, other Marthanes, other Be-
 nedictanes, other Franciscanes, other Dominicanes, o-
 ther Angustinianes, other Carmilitanes, and some Pu-
 tanies also. Marforius. What did they? Pasquine.
 First of all they glozied in their goodly title, and next
 they reioyced, that they had drawen into that opinion
 the chiefest part of Christedom. And of this most espe-
 cially they boasted, that the opinion of Virginitie: or
 to say better, the hatred of Patrimony, had builded
 from the foundations vpwarde, a great parte of that
 heauen. Marforius. They discepued them selues ne-
 uer a deale, for if the Prelates and Priestes, had not
 forborne twynce, the Popes Religion shoulde long
 sithens haue bene broughte to nothing, for the mul-
 tipling of their children shoulde haue deuided their

*A wonderful
disordered
heauen.*

*The sundry
sortes of Nū-
nes.*

*Putanies be
those Nūnes
that we call
the greene
Friers on
strawbery
banke.
The opinion
of virginity
what it hath
done.*

Pasquine in a traunce

*If the Pope
gave such gub-
bes away he
will leaue
Saint Peter
but a leane
patrimony.*

*Virginitie lost
by desire.
Math. 5.*

*Such were the
virgins of
strawbery
banke.
The Popes
Virgins.*

reuenewes into many portions. If thou wilt see how much mariages are hurtfull to this Church, take example of that, which this other yeare Pope Paule did when he married his sonnes sonne to the Emperours bastard daughter, which he solde to the Pope. If all Popes were of that minde, and then begat children apace, it woulde sone come to passe with them as it did with the Marqueses of Lunigiana, who in the end had neyther Marchandise, money, nor lande, leste them, and therefore they passe, not for any other thing than the commodities of the fleshe, and hate Patrimony as a verie plague. Pasquine. Thou vnderstandest it Marforius and so doe I. Marforius. But I maruell much, how there can be so many Virgines, this being so rare a gift, and most of all sith it is lost by the desire only. For vvhoe soeuer loketh on a vvoma to lust after hir, hath committed adultrye vvith hir already in his heart. Pasquine. The matter is, that they take not virginitie after this sorte, but for a virgin they meane hit that is without a husband, or him that is without a wife. Marforius. By this meaning Fornicatours and single women also may be Virgines, ah? Pasquine. Yea out of doubt, so that they sweare neuer to mary, & remember that if they lyue not chaste, they may take a whoze secretly. Marforius. I doubt least by this opinio, many are become dishonest virgines. But sawest thou there Saint Katherine, Saint Barbara, Saint Iulian. Pasquine. I sawe them, and they were very full of cursed ambition. Marforius. What is that I heare thee say: are those virgines ambitious, that dyspyled all thinges of the worlde? Pasquine. A man may reade in some stoyses that they dyspyled all thinges, and I thinke it well done to beleue godly,
and

and learned hyffoxies, whereas a man may not see any thing that is superstitious or wicked, but there, (well I wote) they haue changed both countenance and conditions. Saint Katherine promised to him that hath in remembraunce his passion, to deliuer him from lightnings and tempestes. And Saint Barbara, to make him in the Warres kill his enemyes. Marforius. Widdest thou neuer heare that fine toy, of this Saint Barbara, how she gaue a gifte to certaine souldiers that had fasted on Saturday in the honour of his, that they might with most stout courage fall vnto the spoyle? There are also many deuout souldiers, that beare his painted on their Harquebushes, and vpon their Morions, or vpon their Curasses, that they may defende them from Gunshot. Pasquine. O Marforius howe many tymes haue I maruelled (and yet could I neuer beleue it) that the good Saints had any desire to do hurt to men: and that they had this ambition, to desire to get credite in the worlde, and to do it by these meanes. For I knewe it was the foolishhest thing in the worlde, to beleue that that which they eschewed, while they were subiecte to the affections of the fleshe, they like so now, that they are out of bondage of those affections. If we will please Saintes, that are the true Saintes in dede, let vs do that, which they (while they liued) commaunded vs, that is to say, let vs loue God, and let vs be charitable to our neighbour: for doing otherwise, we do highly offend them, that is to say, we make them ambitious, desirous of reuenge, cruell and proude, the which thinges in their life time they so much abhorred and hated. As might right well be scene in their storyes, if the Friers by their presumption, and for that cursed rage of gaîne,

V. s.

had

*What the
saintes of this
beautie can do.*

*Bylike they
had no meat,
souldiers fast
else seldome.*

*A maruell,
that Saintes
would hurt
men.*

*How to please
true Saintes.*

*How to dis-
please them.*

Pasquine in a trauunce

*Christ onely
is to be folo-
wed.*

† Iohn. 14.

★ Iohn. 9.

‡ Math. 23.

† Iohn. 10.

★ Hebr. 10.

‡ 1. Iohn. 2.

† Ephe. 1.

*The fruit of
 deuotion to
Saintes.*

*Vices clad
with vertues
clothes.*

*Saint Ierome
spotted with
the heresie of
Montanus.*

had not corrupted and peruerterd the same. And there-
fore let vs seeke to Christ onely: for he onely is the
† vway, he onely is the truth, he onely is the life, he on-
ly is the ★ light, he onely is the ‡ Master, he onely is
the † shepherde, he onely is the ★ hye Priest, he onely
is the ‡ Aduocate, he onely is our full † redemption
and saluation. Let vs therefore followe Christ onely,
forsaking those things that are the causes of so many
inconueniencies. For we see right well, that bycause
we follo w not Christ only, there are sprung vp so ma-
ny sundry sectes, so great diuersities of rites & custo-
mes, so many superstitions which haue led away the
Christians so far from Christ, y of his, they haue now
no more but onely the bare name, and this is the
fruite that is gotten by deuotion to Saintes. Mar-
forius. To retorne therefore to the purpose, this vir-
ginitie, is it not so holy a thing, as the worlde taketh
it to be? Pasquine. Thou hast heard that it hath bene
the foundation of a great part of this heauen. Marfo-
rius. I haue heard so, and for ought that I haue heard,
I see also, that vices are clad with the clothes of those
vertues that are their contraries, so: I see that forni-
cation, is called virginity. But much I maruell that
Saint Ierome did so much extoll this virginity, that
he durst make this conclusion. It is good for a man to
be without a wyfe, therefore is it euill for a man to
haue a wyfe. And in another place he sayth: that God
hath promised heauen to virginity, and the earth to
them that be married. Pasquine. This is euen the ful
and flat heresie of Montanus. The which, Ierome fol-
loweth also in condemning altogether the seconde
marriage, as is to be seene, in that he wyrteth to Ioui-
nian, where he affirmeth, that the seconde and thirde
marriage

marriage is naught, and where he taketh holde for the confirmatiō of his opinion, he wresteth the scriptures to his meaning, without purpose, as a man may see in the Epistle that he wyrteth, to that gentlewoman of Rome, who bycause she was a wyddow, and but a yong woman, to obey Saint Pauls counsell was married agayne : the beginning of his Epistle is this. Thou art become shamelesse, and hast put on the face of a Harlot. Marforius. He thinketh therefore that his workes shoulde haue shewed with great advisement, what is the cause, that being a man of so great learning, he taketh things so cleane contrary, & that he is so stubburne in his opinions : Pasquine. What? bycause he was a man, and a Dalmatian. Marforius. Thou meanest somewhat, in that thou callest him a Dalmatian. Pasquine. I meane then, that Dation is most obstinat, in that which once entreteth into their braynes, and setteth nought by the opinion of al other Nations. Knowest thou not that olde frende of Cardinal Chietti, that commeth oft times to see him? Marforius. Ya, yes yes, I know him, he speaketh Cræke very oft, bycause he would seeme to vnderstand much of it. Pasquine. That is he. When this man talketh of any thing of his owne, thou neuer heardest a prouder man, no: a greater boaster speake, no: that more disprayseth all thinges that come not from him selfe, or from his countrymen, no: a more stubburne in his opinions : and therefore maruel not at Saint Ierome, for they are all suche kinde of men. Marforius. This also maketh me much more to maruel, that these men haue so much extolled this virginity, sith there is not in all the holy scripture, any one precept that forbiddeth to any kinde of men marriage, and where there

*Dalmatians
obstinate people.*

Pasquine in a traunce

Paphnutius
defendeth
Priestes ma-
riage.
This heauen
hath many
Virgines but
no Maries.

Luc.1.

Math.11.

Humilitie pre-
ferred before
virginite.

are so many places that comaunde and commende it. For by this meane, God would that the world should be maintayned. And this was defended by the good Byshop Paphnutus in the councell of Neece, against thre hundzeth Byshops. Pasquine. I belue that it is for the Virgin Maries sake, that these men would haue so many Virgins. Marforius. Yet can they not for all that, bring to passe, that there should be many Maries, the which was verely a Phoenix. Pasquine. I like it well that thou beginnest to vnderstande the matter. Marforius. See Pasquine, I haue done as Thelemachus did in Homer, who sayde, that by other mennes wyse communications, he had learned much. Pasquine. I muche reioyce, that this my talke hath brought forth so good fruit in thee. Marforius. And I reioyce much more thereat. But to returne to the purpose of this virginitie, I say, that the Virgine Mary neuer made account that hir Virginity should be of any merite towards God, for she had determined, to haue a husband, & would before haue had him, but that the Angell of the Lorde declared to hir that high and heauenly determination, that God had made concerning hir. And God had regarde not to hir virginity, but to hir humilitie, as may be seene in hir owne song, where she sayde. He hath regarded the loyelinesse of his handemayde, and sayde not, to the virginity of his handemayd, for loyelinesse is it that pleaseeth the Lorde, and that is by him commaunded vnto vs, whyles he sayeth. Learne of me, for I am meeke and lovylye of heart, and sayde not, learne of me, for I am a Virgin. And if thou wilt see this more clerely, loke that place of the Gospell, where the Disciples sought to knowe who shoulde be greatest in the kingdome of heauen.

Christ

Christ set there in the midst among them a childe, saying: That they must humble them selues and become as that childe, if they would enter into the kingdome of heauen. And if he had made so great an account of Virginitie, or had knowen it to be so necessary, he might haue sayd, that they must be virgins as that childe was, if they would enter into the kingdome of heauen. And see moreover, the greatest prayse that is giuen to Christ, is, for that, (as the Scripture sayth) He made him selfe of no reputation, taking vpon him the shape of a seruaunt: and not because he was a Virgin. But herebpon the Lordes saying putteth me in some little doubt, which sayth. That some do make them selues chaste for the kingdome of God. Pasquine. Let not this trouble thee, for this worde to make chaste in that place, meaneth nothing else, but to take away enery euill affection, not onely of fleshly luste, but also of all maner euill desire therto. As also where he sayeth. That thou shouldest pull out thine eye, and cut of thine hande, he meaneth nothing else, but that thou shouldest take from thee that vice, which ouercommeth thee, by meanes of that member of thine. And the gift of chastity, is not giuen to every one that would haue it, but to vvhome God will. This therefore ought not to be giuen as a commaundement, but they that are called therunto by god, ought to vse this as a counsell. Marforius. Why then Origen much mistooke this matter, in cutting away his instrument of generation. Pasquine. Without doubt he should better and more holily haue made him selfe chaste, if he had allwaged his hote desire with an honest wife of his owne. For this thing God commaundeth vs, and not the other. Marforius. But he should not

h. 11.

haue

Christ teacheth
humilitie by
the example
of a childe.

Math. 18.

Luc. 18.

Phil. 2.

Math. 19.

Chastity and
what it is.

Math. 5.

Math. 19.

Origen mis-
tooke Christes
wordes.

Pasquine in a traunce.

Whether Eunuches be chaste or no.

Sap. 4.

*The prayse of marriage.
Hebr. 13.*

*A learned
Bysshope of
Fraunce.*

*Math. 19.
Marc. 10.
Luc. 18.*

haue bene chaste after that sorte. Pasquine. Nay rather he could not be chaste, after the other sorte, as Logitians define, who cal not the Eunuches chaste, bicause they can do nothing. But that he hauing a wife might also be chaste, the booke of wisdom doth playnely declare, where he sayth: O, how faire is a chaste generation vvith vertue. Lo, he calleth chaste, the generation of children. And to h Hebrues, thus it is written: Mariage is honourable among all men, and the bed vndefiled, but Fornicators & adulterers, God vvil iudge. Marforius. I woulde it were Gods will that thou mightest be a Preacher to the worlde but euen a fewe yeares, then shoulde it not be halfe so blinde as it is. Pasquine. Such was Gods pleasure, that those that haue bene delited wth lyes, and swlish toyes, should in lyes and swlish toyes be drowned & buried. Marforius. Sithe we are entered into this talke, I woulde haue thee tell me, what it is, that hath deceived so many great learned me, to set forth so carefully this virginity. Pasquine. A French Bysshop, full of great learning, of great iudgement, and of much godlynesse, opened myne eyes in this poynt that thou now demaundest, saying: that very many errors are sprung bp by the deceptfulnesse of such as to curiouslye sift the scriptures, who finding in the same, some one thing in especiall, or that particularly hath bene commaunded to one man, haue gone aboute to make it generall, as this: If thou vvilt be perfect, goe and sell all that thou hast, and giue it to the poore. Here Christ speaketh to that yong man, that boasted that he had alwayes kept the commaundments, and gnueth this lesson particularly to him, to beate downe flat his presumption, in that he sayde, he had alwayes kept

kept the commaundements of God. And it is no generall precept, for Christ denyeth not, but that a man may serue God hauing ryches, for a man may see in the olde Testament, that infinite Patriarkes and Kinges, and other seruants of God were exceeding ryche. Likewise where Saint Paule sayth to the Corinthians: not commaunding, but saying his aduise, and speaking condicionally: That it is good for a mā for the present necessity, to be vvithout a vvife. These men haue made this place generall, and yet Saint Paule sayth, for the present necessity, bycause that the Christians were dyuēn to and fro, and if they had wyues and chylōen, they had more greater charge to cary aboute after them, than if they were vnmaryed. And thus sayth he, bycause of p^r afflictions of the flesh, and the persecutions of those tymes, and not for any other cause. And therefore sayde he afterwarde, that he spake for their profite, not to tangle the in a snare. Many other places there are in the Scripture, which albeit they be most speciall, these fellows haue gone about to make most generall. And euen so is it of virginity, the which being a giste graunted to very few by especiall priuiledge from God, they notwithstanding, haue sought to haue it of euery man, as a thing generall, bycause they are not of capacite to vnderstande that saying as Christ spake it. But these precepts are particuler, as that was of Abraham to kyll his sonne. And as it shoulde be a great absurditie to go about to make that precept generall: euen so is it no lesse absurditie to commaund and commend this other also. Marforius. This discourse of thy Bysshop pleaseth me very well: he is farre different from the Duncyssh Sorbones, of Paris, who say if they had saint

H. liij. Paule

*Not the riches
but the abuse
of it spoken as
gainst.*

1. Cor. 7.

*The reason
why Paule
counsell'd to
yo^r beare a
wyfe.*

1. Cor. 7.

*A great abuse
in diuine.*

Math. 19.

*An example
of Abraham
to kyll his
Sonne.*

Gene. 32.

Pasquine in a trauunce

*The order or
Queere of wis-
dowes.*

Luc. 2.

Marc. 12.

1. Tim. 5.

*Vastalla erects
seth a newe
sect of Religio-
ous people.*

Paule in their handes they would burne him. I perceyue that the light of Gods truth burneth in y heart of this Bishop. But sawest thou there neuer a widow? was there not Iudith of Sarepta, * Anne the Prophe-
tesse, that so openly confessed Chyist in Saint Lukes Gospell, nor that other that offered the two Myttes, and was therfore so much comended of Chyist? Pas-
quine. There was none of all these there, for they (as it was tolde me) were in the other heauen. But in this heauen were some that none durst be so bolde to name them, and they were of those, that saint Paule calleth idle, euer babling, busy bodyes, and speaking things which are not comely. Marforius. And why are they in this heauen? Pasquine. The Aungell tolde me bycause some of them had founded Monastie-
ries, and erected sundry sedes, and enryched the places, and became Monnes: and especiall ye Englishe women, Hungarians, Dutch women, and Frenche women. Of Italians and Spanyardes there were very fewe. Albeit there be in our dayes of countrey women of Italy, that for superstition seeke to passe those of olde tyme. Marforius. Who be these? Pasquine. Thou must nedes haue hearde speaking of them: for that they seeke to be knowne for Saintes, meete in very dede for this heauē: hast thou neuer heard speak of the Countesse of Vastalla? and of hir that causeth hir selfe to be called the holye Ladye Saint Camill? Marforius. Yes, but I neuer toke heede therevnto, what be they? Pasquine. I can not tell what they be. For they do that which Paule doth disallowe, being idle, gadding from Citty to Citty, and from house to house. But yet hath Vastalla founded hir sect in Mil-
laine. Camilla was of late in Pavia, and nowe is in Venice,

Venice, for into the deepe waters, the great fishe al-
 wayes goeth. Marforius. Tell me somewhat of the
 same Vastalla, whether she bring forth any monsters.
 Pasquine. Thou sayest very well, for who soeuer for-
 saketh God & nature, can doe nothing but bring forth
 monsters. This Vastalla being a wydowe, rich, weal-
 thy, and of great byrth, and therefore called a Coun-
 tesse, hath ordayned a secte of women and men, who
 must seeke to attaine to that puritie & innocencie that
 was in Adam and Eue, before they offended, and to be
 such as can sinne no more, and to be without all fee-
 ling of affectio or passion, and the mean to come here-
 unto, is long prayers, muche silence, continuall fas-
 tings, and to be shynen euery day, shewing and ope-
 ning what soeuer it be eyther good or euill, that they
 haue done, sayd, or thought, without leauing behinde
 any sote or tittle of any thing. Forouer they muste
 receyue their maker euery eight dayes, and they call
 their maker that rounde Cake in the which they saye
 is the body of Christ: which is in heauen. Marforius.
 Alas what sayest thou Pasquine, beleuest thou not,
 that the consecrate bzeade is the body of Christ? Pas-
 quine. And doest not thou beleue that Christ is very
 man? Marforius. Yes, I doe beleue it, and that he
 was borne of the Virgin Mary, and that he suffered,
 dyed, and was buried. Pasquine. Beleuest thou not
 that he afterwarde rose againe, very man, and that he
 ascended into heauen, bearing with him his body full
 and whole, and that he shall come thence (in the same
 fashion, that he was sene go hence) to iudge the quicke
 and the deade? Marforius. Yea, I doe beleue it, and
 do looke for it. Pasquine. If thou beleue this, where-
 fore wilt thou beleue, that that bzeade is the body of

I. I.

Christ,

*Where the
 caraine is,
 thither do the
 Eagles resort.*

*The storie of
 Vastalla.
 Vastalla re-
 uiueth the
 beresie of the
 Adamites.*

Pasquine in a traunce.

*The papistes
vnderstand
not Christes
Institution.*

*Many letters
there be to
kepe m^e back
from God.*

*Proper denis-
ses to bring
men to puri-
tie.*

What gladnesse hast thou brought me vnto. I do right well beleue, that thou hast bene in heauen, and hast brought from thence, these so high mysteries. For this knowledge is not of men, but heauenly. Now haue I let go the Moultre, and by thy labour and diligence, am come out of great daunger, wherefore I giue God thanks without ende. Pasquine. Al that which this secte of the Countesse of Vastalla, and all the Popishe route else, do goe about concerning this Sacrament, bycause (they are so farre wyde fro the institution of Christ, & from the truth) al that I say is nothing else but that which the scripture calleth, the cursed Idol, & abomination. Marforius. And I was euen nowe thinking thereupon, and muche I marvelled howe it shoulde come to passe, that some whiche vnderstande these thinges, shoulde remayne still blinded, in the error of these so wicked Sacrifices, and be partakers of them, the which (surely) can not be without mosse haynous offence against god. Pasquine. What man, some doth it for feare, some for bainglozy, and other some for couetousnesse, and deceptes of the diuel. But yet can the Lord kepe safe those that be his. Marforius. I perceyue that thou sayest truth, and I see that this secte of Vastalla, and suche like, become so muche the worse, as that they doe the oftner vse that Sacrament, and other wicked Sacrifices. But is there any thing else to be sayde of hir? Pasquine. The best is yet behinde. Marforius. What is that? Pasquine. When she will knowe, whether any be come to the purposed pointe of this puritie, this way she tryeth it, she causeth him to weare aboute his necke, or vpon his heade, or in some other notable place of his body, some thing of much shame, as a fryng panne,

or a Kettle, or else the homes of an Dre, or of a Ham,
 or else his garments with the wrong side outwarde, or
 otherwise euill fauouredly put on, & sometyne wrap-
 ped in a spette, or halfe naked, and sometwhile altoge-
 ther naked, be it mā or woman. And so doth she make
 them go through the City, for sayth she, our firste fa-
 thers were in the beginning naked, and afterwarde
 did couer their dishonest partes with leaues, and then
 went halfe clothed, and last of al, (as euill did encrease
 together with their shame) they did wholly couer thē
 selues with beastes skinnes. Who so euer doth there-
 fore desire to returne to that former Sincerity, muste
 come backward by the selfe same degrees, and from
 clothing him selfe, must returne to nakednesse, and if
 of these things they be not ashamed, then is it a mani-
 fest token that they be already in Paradise. Marfo-
 rius. Oh what a shamefull thing is this. Pasquine.
 Hearke, there is worse yet. Then putte they Adam
 and Eve in the night season alone in a bedde, who if
 they ate not of the Fruites, if they speake not toge-
 ther thereof, nor haue thereof no maner of thinking,
 for as muche as of euery thing they are afterwarde
 stragghely examined, and muste of force confesse it,
 then are they already become Angels, & made Gods.
 But if they ate of the fruites, (for that, for the moste
 part, she that went to bed a Virgin, arose from thence
 spedde with hir errande) then are they driuen out of
 Paradise, and condemned to perpetuall torments.
 Marforius. I knowe not who deserueth herein moste
 blame, whether they that doe this, or the Princes, or
 Magistrates, that witke at it. Pasquine. The Ma-
 gistrates of Chrissendom in these dayes, neyther con-
 dempne nor persecute any, but such as seek the ho-
 nour

*Horses and
 mares turned
 loose together.*

*A very chaste
 religion.*

Pasquine in a traunce

*The rule of
Camilla
Pallaucine.*

*An honest
woman to
make her mos-
ther a whore.*

*Better to be a
Bastard than
lawfully be-
gotten.*

*A good reli-
gion of her
owne making*

nour of Christ, that giue all praise to Christ, & that maintaine the Gospell of Christ. Marforius. Alas alas, thou sayest euen the truth, oh how great accompt shall they make to Christ, God lighten them if it be his pleasure. But tel me somewhat of that Lady saint Camilla. Wherefore is she called both a Lady and a Saint? Pasquine. Lady for hir pride, and Saint for hir Ipocrisie, for she was not contented to be of the house of the Pallaucini, the which thou knowest is famous & noble in Italy, but would by hir cursed pryde, make hir self a mögrel of the bloud Royal of Fraunce, and sayth, that she is the daughter of king Levves the thirde. Marforius. And how? Pasquine. She said, that the King making warre in Italy, had then to doe with hir mother, and so was she begotten. Marforius. That was a terrible warre in dede, but yet was there no bloude shedde. And doth she then reioyce in this goodly tytle, to be a bastarde, the daughter of a whore, both borne and begotten in adultery. Pasquine. Plead out of doubt, but not without cause, for thou mayst see that that good fellowe of Millaine in his Paradoxes, sheweth that it is better to be a bastarde, than lawfully begotten. Marforius. Oh howe muche it displeaseth me, to see how goodly wittes are occupied about vaine vnprofitable vile and shamefull exercises, which else might better be imployed in better studies. But this Camilla was a bastarde before that the Authour of those Paradoxes was borne. But what lyfe leadeth she? Pasquine. Mary she gaddeth now here, now there, vnder colour of Religion. Marforius. Of what Religion? Pasquine. Of a Religion of none other bodies making but of hir owne. She hath with hir three women of the selfe same Ipocrisie, and superstition

tion. Shee abideth not in any Monasterie, as Port-
 ners doe, but dwelleth in a priuate house, and chaun-
 geth it often (such is hir womanishe sicklenesse) & shee
 haunteth places pleasant and solitary, albeit she haue
 no greater pleasure in any one thing, than in the co-
 uersation of men, as may well be sene, for hir house
 is continually haunted with women, and gentlemen
 and Lordes, as if it were the house of a conning Doc-
 tor, or rather of the Oracle of the City. And the world
 is such, as more easely doth suffer it self to be drawen
 away, with the gay glistering of supersticio, and fay-
 ned holinesse, than with the true and humble religion.
 Sometime shee shutteth by hir selfe in a Chamber, so
 straight and so darke (which shee often vsed at Pavia,)
 that it rather seemeth a graue than a Chamber, and
 this shee sayth, she is the more familiarly to enioy the
 copany of Angels. On the Fryday, she wil not speake
 to any man, nor let hir selfe be sene, for shee sayth, that
 on that day she remayneth altogether occupied in the
 contemplation of the Crosse of Christ, and of his pay-
 les, through the meditation whereof, shee sayth, shee
 hath receyued the markes of the five woundes of Christ.
 Marforius. Why then, shee doth counterfaite Saint
 Katherine of Siena, and Saint Fraunces? Pasquine.
 Nay, rather is shee Saint Fraunces wise, for shee lo-
 ueth his friers as hir owne children, and preferreth
 his secte before all other, and goeth also cladde in his
 weede. And moreouer, shee hath hir hands and hir feete,
 wrapped in cloutes, that the eyes of sinners shoulde
 not see those holy woundes, which are onely meete to
 be sene of Angels. Marforius. Are they woundes
 in good sadnesse? Pasquine. I can not tell, but I wil
 shewe thee what (merely and peraduenture truly) an

*The great
 blindnes of
 the worlde.*

*Camilla hath
 the fine
 woundes that
 Christ had.
 No Ipoersie.*

Pasquine in a trauunce

*A wittie say-
ing of a
frenche Am-
bassadour.*

*Foure Fryers
burnt at
Berne for Ipo-
cristie.*

*Gredynesse of
gayne wor-
keth miracles*

Ambassadour of the French Kings sayde, talking one day of this woman, and of hir woundes. There was one that sayde, he maruelled that she kept them couered. Maruell not at all quoth he, for things that are filthy, ought to be kept couered, & peraduenture they are the plaine markes of the French Pockes, whiche disease is wonte to breake out in these places, albeit sometime in the foreheade, but not altogether, nor after one sorte to all men. Marforius. What aunswere that other good fellow? Pasquine. He was blank, he knew not what to say. Marforius. No more could I tell what to say, if I sayde not, that those woundes are made by arte of man, or the crafte of the Diuel, as happened in Berna a towne of the Svvycheis, where certaine Dominicane Fryers did h like to a poore simple soule. Pasquine. Thou sayest truth, for I hearde speak of it, whē h newes therof was brought to Pope Iulie the seconde, albeit this be also witten in a faithfull story, and yet escaped they not unpunished there, for, for foure of thē which were priny to this, and other so great sacrileges were burnt alive. And this was befoze y Berne had the vnderstanding of the gospel. But those Lords of Berne haue bene alwayes enemies to deceytes, and to these knauish deuises, whom if the Venetians would follow, and not suffer so many false miracles, and other deceytes, of gredy Ipoctites, as the body of saint Roch, which is made of toatwe and of Chaulke, & of so many Ladies y for gredynesse of gaine, are made to worke myracles, not only they, but h rest of Italy, & the other parts of Christendome would open their eyes, and espy out so many & so manifest deceytes, that who so ener doth not finde them out, is well woorthy of all blame and shall in the ende be

be punished therefore of Christ. But to returne to the
woundes of Camilla, I haue heard say, that being de-
sired to supper by certaine Monnes, in the euening
after supper, when she should goe to bed, she asked for
a little Malmesey, & when a woman of the Monastery
had giuen hir some, being desirous to knowe what
she would do with it, she stode and looked throughe a
little hole of the doze, and sawe, that she cast the Mal-
mesey droppe by droppe, vpon hir hande, and she gro-
ned, but she coulde see nothing else. Marforius. By
like she did kepe those woundes open, with this sub-
tile deuise, & euen so wyth the same subtile deuise, did
make them at the first. Pasquine. I could say also of
hir, howe she entermeth hir selfe, with making of
Mariages, moued thereto for the zeale of hir purse,
for she will be well payed. Then vseth she many o-
ther bybyng fetches, there are many presents sent vn-
to hir, and she sendeth them couertly to sell, she play-
eth the Whistrian, and asketh this thing & that thing,
to make Medicines withall, & then sendeth the things
to sell, as happened to a poore woman for a great ma-
ny poundes of ware. And such one as thou hearest is
she, and yet is accompted a most holy one. Marforius.
God be he that prouide therefore, for of men I see not
howe remedy may be hoped for. But if there be no-
thing else to be sayde of this deuision of Quere, goe
on forwarde. Pasquine. In the thirde streate, were
the confessours. This was a great route, and wonder-
fully out of frame, full of rytes, & different customes.
Some had thre Croones, some Wyters, some Hats,
some were shauen, some couered faced, some laie bro-
thers in gray coates, some blewe, some redde, some
white, some blacke, some gray, some hooded like the
K. J. Scapuchines,

Marke well.

Camilla a
broker of mas-
riages.

Camilla v-
seth many
fine shyftes
and all for
money.

The Quere or
order of the
confessours.

Pasquine in a traunce

*Chietlines are
the rankest I-
pocrites.*

*The Gods fore
troubled.*

Pfal. 115.

*wherefore they
are called
confessours.*

*What true
confessours
should doe.
False con-
fessours.*

Scapuchines, some of the order that Chietti made. All had some sundry signe of Ipocrisie, & most of all those Chietlines. Marforius. What a thing is this, that they euer speake of Christ, and neuer seeke the honour of Christ, but of them selues? Pasquine. I haue alwayes seene, that these that haue Christ still in their mouthes, neuer haue him in their heartes. Marforius. It is true. But what made these men with so many sundry liueries. Pasquine. I can not tell thee of certainty, but for as much as I perceyued, they were also in greate trouble. Marforius. And wherefore? Pasquine. Least they should be forsaken of their deuout Clients. Marforius. What is that I heare thee say? why are these Gods afraid of men? Pasquine. If they be made and inuented by men, wilte thou not, that by them they may be also ouerthrowen? of these Gods speaketh the Scripture, where he sayth: They are the worke of mens handes, and therefore are they afraid. Marforius. Wherefore are they called Confessours. Pasquine. Because they haue spent all their whole life in hearing confessions, and other mennes sinnes, or in confessing them selues to other as commonly they do. Marforius. Thou laughest Pasquine? Pasquine. I laugh in dede, but yet it followeth not, but that I say the truth. Marforius. I thought they had bene called Confessours, because they should confesse Christ, with their tongues, with their liues, and with their deathes. Pasquine. Thou art deceyued, vnlesse thou wouldst say, that to confesse, & the Pope is the head of the Church, and that saluatiõ is gotten by mannes merites, is to confesse Christ. But that is not in the Crede or Simbole of the Apostles. Marforius. As farre as I can perceiue, this is rather a de-
nying

of Christ, than a confessing of him. But me thinke thou makest a mocke of confession, whiche is a thing very holy and necessary. Pasquine. Doe I make a mock of confession? Nay I confesse my selfe very often tymes, didst not thou say euen now, that they are true cōfessours, that confesse Christ, and professe him with their words, and with their dedes? Marforius. Yes, and I thought that for this cause they had bene called confessours. For of this confession I think our maister Christ spake, when he sayd: He that shal confesse me before men, him vwill I also confesse before my father vvhich is in heauen. And so let your light shine before men, that they may see your good vvorkes and glorifie your father vvhich is in heauen. But I aske thee of that other confession, that is called Sacramentall, and Auriculer, which is made to man, and of him, is had the absolution of sinnes. Pasquine. I shoulde stande to long, to aunswere thee to all that that thou demaundest me. But of this I will in fewe words put thee out of doubt. Thinkst thou that Christ was perfectly wise? Marforius. I beleue, that he was most wise, & very wisdome it selfe. Pasquine. Thinkest thou, that his doctrine was absolute and perfect? Marforius. I beleue it, for he was God, vnto whome can be ascribed none imperfection, without great and heynous offence. Pasquine. Doth there wante any thing in his doctrine, deliuered vnto vs by his Apostles? Marforius. Nothing, that is necessary to liue well, and to goe to everlasting life. Pasquine. Syth he hath therfore, made no maner mention of this eare confession, it is not necessary for our blessed life. Marforius. This is it that I woulde so faine knowe: for many affirme that it is allotted by Gods worde, and

Math. .10.

Math. 5.

Eare confes-
sion.

Luc. 11.

Eare confes-
sion is not spo-
ken of in th-
scripture.

It is.

many

Pasquine in a traunce

*Panormita-
nus Iudges
ment of eare
confession.*

† Luc. 2.
1. Iohn. 4.
* 1. Iohn. 2.

* Math. 16.
*A wonder-
full clubstan-
ci. all reason
of the papistes*
* Marc. 16.
*What it is to
bind and lose
synnes.*
* Iohn. 8.

many deny it. Pasquine. Thou must nedes knowe what thine owne doctour Panormitanus sayth concerning it, to whom I am sure, thou giuest credite. Marforius. He sayth playnely, that such confession is not founde in all the holy scripture, no; that the Greekes were therfore by our Churches neuer holdē as Heretiques, who deny the same, and wil none of it, and yet both the Pope condempne and holde him as an Heretique, that refuseth and denieth it to be commaunded by Gods lawe. Pasquine. Oh maruell not at that, for he condēneth also him that confesseth: That christ is our onely * Sauour, our onely redemer, and our † Aduocate, thā the which, there is nothing more clere in the holy Scriptures. It is no maruel therfore if he condempne such and accompt them as Heretiques as will not receiue mennes deuises, in steade of Coddes lawes. Marforius. Yet it semeth, that it is cōmaunded in the holy Scriptures, most chiefly in that place (leauing al other aside, which in dede do little approue it,) where he * giueth to the Church, y power to binde and to lose, and to remit and retaine sinnes. And how shall the Church remitte sinne, say they, if the sinner tel it hir not: and how shal she lose him, if she see him not bounde? Pasquine. If * thou beleue the gospel, thy sinnes are forgiven thee, thou art absolved, if thou beleue not, thou art bounde, and * and art in sinne, & the seruauent of sinne, and of the Diuell. And this it is to binde and lose, to remit and retayne sinnes, and it needeth not that other know thy sinnes. It is inough for thee, that thou knowe them and consider them, and that thou feele the waight of thine owne sinfull nature. No, we reade that the woman that sinned, was sorowfull within hir selfe, and she heard that healthful saying

saying, Thy sinnes are forgiven thee, nor we doe not
 reade, that she reckened by hir sinnes. Have thou also
 thy sinnes in defiance, and beleue the gospel, and thou
 art assoyled. Marforius. And Saint Iames sayth, not
 he? Knowvledge your faultes one to another, & pray
 one for an other, that you may be healed? Pasquine.
 This whiche Saint Iames speaketh of here, is that
 which Christ our master had before spokē, of brother-
 ly loue, that if we haue offended any man, we ought
 to seke to reconcile our selues to him, and this can not
 be done, except he that offendeth, do confesse to the o-
 ther, that he hath done amisse. This is the true confes-
 sion and reconciliatiō which among Christians, from
 one to another ought to be done, the which Christ ac-
 cepteth before all sacrifices, and euery other holy act.
 We haue not talke with Sir Iohn of the matter, he
 must be none that is offended. And if thou haue offen-
 ded God only, and not man, confesse thy fault to God
 onely, who onely forgiveth sinnes, and healeth the in-
 firmities of the soule. It is not therefore euill done, if
 thou aske counsell for the infirmities of thy soule, at
 some man that is honest, and knoweth the truth, as
 thou doest for the infirmities of thy body, mingling
 therefore with it no manner superstition, and shall
 we (leaving the holosome counsels, & precepts of Christ)
 consent to a confession, that ought rather to be called
 confusion, devised by the shauings, to knowe the se-
 crets of the world, and so with decyfulnesse to bring
 the world vnder their sate, as they haue done already.
 But Christ shall as leaues, confounde all inuentions
 of men, and ouerthrowe the deuisers thereof with the
 breath of his mouth. Marforius. Thou haste deliue-
 red me out of a maruellous scruple, that did sore holde

*A comforta-
 ble example
 for euery
 sinner.*

Iac. 5.

*The true
 confession.*

Luc. 7.

*Confession
 better called
 confusion.
 Confession
 wherefore it
 was inuented.
 Psal. 1.*

Pasquine in a trauunce.

*The order or
quere of Doc-
tours.*

*The olde
testamēt more
profitable than
the newe.*

*Priestes may
kepe whores
but mary no
wyues.*

my minde entangled. Pasquine. Shall I therefore
speake of the other, sth thou halfe vnderstande what
these confessours be? Marforius. I pray the hearti-
ly. Pasquine. In the same Quere, saue I also Doc-
tours mingled with confessours. Marforius. I would
that thou wouldest name them vnto me. Pasquine. I
doe euen scarcely remember the, so dyuers were they,
and so mad headed. Some were called Magistri nostri,
some Nostri magistri, some Rabini, some Scotista, o-
ther Illuminati, other Cherubici, other Seraphici, some
Extatici, and some also Apostatici, and Lunatici, and
their seuerall names were, Holcot, Briccot, Triccot,
Scot, Capriuol, Zabarel, Lira, Hoccam, Barbazza, all
obscure, but when the worlde was ignozant accom-
ted most excellently learned. Marforius. Out vpon
the, what Doctors are these? thou makest me asfeard,
onely to name them. But what did they. Pasquine.
All were labouring, to enrich that heauen, with both
the Testamentes. There saue I Saint Gregory with
other Popes, who had byzed fouretene Porters, to
cause the tenthes of the olde Testament to be carped
into the newe Testament, and in like maner the Py-
ters, the Bendes or Fillets, the Sacrifices, offerings,
the Perfumes, the Lightes, and almost all the things
that were in the Jewes Temple. Marforius. And
did they not also bring the wyues of the holy Fathers?
Pasquine. No, but their handmaydes. For they sayd
that wyues belonged not to the newe Testament.
Marforius. Therefore haue they nowe for this cause,
in steade of wyues, whores? Pasquine. Yea, for they
say, that it is not lawfull for them to haue wyues, but
if they haue whores and bardasses, it maketh no mat-
ter. Marforius. And what if any of them were ma-
ried?

ried: Pasquine. They woulde persecute him, they woulde kill him, they woulde undoe him. Marforius. But for keeping of whores, & worse thā that they would neuer blame him. Pasquine. No, knowest not thou that Priest of Placentia, that this other day was accused to haue a wife and children, & straight way, the Pope depriued him of the Benefices he had, & he went to Rome and shewed, howe the nuyther was nor could be his wife, because she had a husband, but hir he kept as his Concubine, and by and by, the Pope restored him to his benefices again. Marforius. Oh vnspokeable abomination, and detestable generation, y^e stink of them must nedes ascende euen vp to heauen. Howe is it possible that God should suffer them any longer to continue: I can not beleue, that they can last much longer thus. But follow on the rest. Pasquine. In conclusion I sawe all the olde Testament brought in to the newe, sauing onely matrimonye. Marforius. That may be the cause, that so many Iewes in these dayes doe become Christians: Pasquine. It is in dede, and yet there woulde be many moze of them, if the Popes would not then confiscate their goddes, for thou knowest how conetons and greedy they be of money. Marforius. But how is it possible, that the new Testament that is so narrow & straight, could recetue so great spoyle as they brought from the olde. Pasquine. They play as the Shoemaker, that retcheth his Leather with his teeth, & Dyers that stretch y^e clothes at the Sunne vpon the Tenters, and as marchants that thrust the wolles that occupy great rowmes, into a little corner of the Shippe, one baled on the one side, an other heaned on the other side, one stole alwaye a picce here, an other putte to a patche

*A Priest of
Placentia.*

*All was
brought that
brought any
gaine.*

*The Popes
clergie can
stretch
thinges for
aduantage.
Old pulling
and all for
aduantage.*

h. iij.

there,

Pasquine in a traunce

1. Tim. 3.

*All the
thinges of the
old testament
were good sa-
uing wyues.
1. Tim. 3.*

*A bold Doc-
tor.*

there some stamped it very fine, & some mingled this
piece, and some other that other piece, so that ech man
serued his owne turne. Marforius. But in trans-
porting the Byshops, from that Testament to this, in
that place where it sayth : That the Byshop must be
the husbnde of one vvife : Howe did they vse the
matter ? Pasquine. Well I wote, there was harde
holde. For Paule will in any wise, that the Byshoppe
haue his wife, and that, for to take away all suspicion
of him selfe. As they were therfore al in a great furre,
a Romane Abbot stode by and sayd : heare ye fathers,
know ye not, that it is not lawfull, to bring the wiues
of the olde Testament into the newe : but it behoueth
vs, that in steade of wyues we haue benefices and sat-
lings inough. Therefore will I that ye vnderstand
that place thus : Let the Byshop be the husbnde of
one vvife, that is to say, let him haue at the least one
benefice. And so shall we finde a place for our Byshop.
And as for the rest that troubleth you so muche, care
ye not at all, for he neede not care whether he hath one
wife of his owne, that may haue wiues inoughe of o-
ther mens. Marforius. And there was a good Doctour.
Pasquine. Euen such as be all. But among the rest, I
salwe one, that is accompted a pillar of the Church,
who ranne so at randon, through out the whole Gos-
pell, and with such boldnesse, that he set all at haucke.
Afterward he gaue him selfe to write against Marri-
mony, then after that, he opened his clothes before
him, and began to knock him selfe on the brest : and
that done, he stode by, and helde the forme or propor-
tion of a Church in his hande. Marforius. Why did
he beate him selfe ? Pasquine. Bycause he did that
which God commaunded not, as he had done against
that

that which God had commaunded, that is to say, speaking
against Patrimonie. Marforius. Knowest y not the
names of any of them. Pasquine. Yes, and if I rec-
ken them to thee, thou wouldest wonder at it, but I
will name one or two of them to thee, bycause I will
not lase so much time, for I haue many other things
to tel thee. There was Thomas of Aquine, who sought
if it were possible to defend his disputation De Dulia
& Hyperdulia. Marforius. I remember that dispu-
tation. It is vengeaunce subtil. Pasquine. Who
knoweth not, that he had nede worke subtrillpe, that
will make all men beleue, that vnder the forme of the
Diuel a man may worship Christ? And that is, when
as vnder the figure or Image of the diuel, which thou
seest before thee, thou doest for all that I imagine with
thy selfe, that there is Christ, and yet meanest thou
not to worshippe that figure or stocke which is in thy
sight, but Christ whom thou hast (vnder that figure)
conceyued in thy minde. Marforius. How can that
be done? Pasquine. Howe coulde it be done in the
olde time, that when they offered an Ore, conceyued
God in their imagination, and vnder the Image of
that Ore worshipped him? Thinkest thou that men
haue at any tyme bene so folishe, that they thought
that an Ore was God? and notwithstanding that
there was no maner of resemblaunce in the worlde,
betwene an Ore and God, they conceyued (for al that)
God in their imagination, through the Image of that
Calfe, and being so conceyued, did worship him. And
this is y subtil Hyperdulia of Thomas Aquine, that
thou soyne God with a stocke, and that thou wor-
ship the stock as God, euen as the Iewes worshipped
the Ore for God. Marforius. This is in dede a very

Thomas of
Aquine.
Dulia and
Hyperdulia.

Sound doc-
trine of the
diuelles de-
uising.

L. j.

subtile

Pasquine in a trauunce

*The preposers
rous dringes
of the papistes*

*All for mo-
ny.*

*Albertus
Magnus bet-
ter called
Magus.*

*A goodly
Bishop that
reformeth his
Church.*

subtle but no Christian opinion. Pasquine. And yet
is it defended in these dayes as an article of our faith.
Marforius. I knowe, that they will maintaine all
such things as ought to be condemned, & cōdemne
all such as ought to be maintayned. Pasquine. This
therfore was it which Saint Thomas of Aquine so
botched vp, for if the truth of his matter mighte be
knowne abroad, their carued stockes, their pictures,
their Images, their paintinges, and their Idolls all
would be in great daunger, & the gaine that is gotten
thereby, would sone be at an ende. Marforius. Thou
sayest the very truth, for enen for the religious care of
their gaine, & not for any other cause, doe the Bishops
seeke to maintaine all that which God so much forbid-
deth. Pasquine. Harde beside Thomas Aquine, I saw
his master sit, to whome all the rest of his order bled
much reuerence. Marforius. Howe was he called?
Pasquine. He thought they called him Albertus Ma-
gus. Marforius. I know not who that should be. Pas-
quine. It is that holy Doctor whiche so profoundlye
disputeth of the secrets of women. Marforius. Thou
vnderstoodest them not wel he is called Albertus Mag-
nus, and not Magus, who wrote also of the wonders
of the worlde. Pasquine. It may be that I mistoke it,
albeit he may be called, after which sorte you will, for
he was without cause called Magnus, being a maruel-
lous great Doctor and a great Magician. Marforius.
And what did his Disciples there with him. Pasquin.
They were entreating of him, that he would goe Am-
bassadoz to the City of Coleyn. Marforius. For what
purpose? Pasquine. Bycause it was sayde, that the
Bishop there, fauoured to much the Gospell, and did
as became a true shepherde, and went about with the
helpe

helpe of Bucer & Melancton) to refoyme his Church,
 according to the rule of the Gospell. Marforius. But
 what would they haue had Maister Albert doe there?
 Pasquine. That he should seeke if it were possible, to
 let y going forwarde of so holy a worke. But he might
 haue gone thither, and haue lost all his labour, for al-
 beit the City stande somewhat stiffe, the sheepe for all
 that will follow their good shepherde. Marforius. Of
 such good Bishops should they much nede, who hither-
 to haue bene deceyued by these false Gods. But saw-
 est thou any of those newe Doctors? Pasquine.
 Whom meanest thou to be the new Doctors. Mar-
 forius. Fysher, B. of Rochester, Ecchius, Pighius, Al-
 bert of Vdine Byshop of Chioggia. Pasquine. Ro-
 chester is not only a Doctor, but also a Partir, ther-
 fore shall we finde him in the Queere of the Partirs.
 But Iohn Ecchius and Pighius I saw not, and by that
 I coulde learne, they were yet kept in their Purgato-
 ry, which they so stoutly defended. Marforius. Why
 are those defendours of Purgatorie serued with the
 same sanse for their labour? Pasquine. I pray God,
 they be not cast into the bottomelesse pitte of euerla-
 sting fire, for none can defende other Purgatorie than
 Chusses bloude, without cruell iniurie and blasphe-
 mie to Christ, for so it happeneth to such as serue cruel
 Tyrannes turnes, that they them selues first feele the
 smart of their wicked deservings. Perillus Bull may
 teach them. Marforius. But doest thou thinke that
 they shall at any tyme come by hither, and be placed
 among the Gods? Pasquine. Of Pighius I dare not
 say, bycause he is much esteemed among those Gods,
 for his eloquence and singuler learning: But sure I
 thinke that Ecchius shall neuer be able to climbe to

Lij.

heauen

New Doc-
 tors.

The reward
 of the purga-
 torie Champi-
 ons.

No purgato-
 rie but Chris-
 tes bloud.

Pasquine in a trauunce

heauen. Marforius. And why not? Pasquine. By cause he had a fowle great paunch, that hong a fote & a halfe ouer his Codpiece, and that will be a great let to him. And thou knowest Marforius that naturall writers affirme, that heauy things of their owne nature go down to the Centre, which thing he right wel vnderstande that made his Epitaph saying.

Ecchius Epitaph.

*Here lyeth Ecchius buried full lowe,
That loued well wyne and belly chere:
Where his soule is seeke not to knowe,
For those were his Gods while he was here.*

Marforius. A pleasant Epitaph, and meete for such a paunch. This that thou sayest, maketh mee the better to beleue it bycause I haue sene Pope Lion the tenth, for his great fatnesse had much a doe to goe by three steppes in Saint Peters Palace, whereby I conclude that muche lesse therefore shall he be able to flye to heauen, and especially when he hath no wings.

Albert bishop of Chioggia.

But what canst thou tell me of Albert Bishop of Chioggia? Pasquine. I saw him in the middelt among Pelagius, Arrius, Manichæus, and many other, & he was altogether full of heuiness. Marforius. Knowest thou the cause why? Pasquine. I would nedes vnderstand the matter. And it was tolde me, for there was come thither a Fryer of Saint Fraunces of the Wine, who had tolde him, that he had sene in Venice a Shoppe where they sell Bilcherdes, full of his workes, which were solde by waighte to them that kepte Shoppes.

*Good ware to
shoppe mens
hard pottes.*

Marforius. I think, that thou like wilt haue one day to all the writings of the founders of this heauen. But tel me, was there none other looked for there? Pasquine.

*Cocles canos
named a saint.*

Many were looked for, but most chieflie was one Iohn Cocles looked for, bycause he was already canonized

a Sainte by the Pope, and appointed to this heauen.
There was looked for also, one Costazarus, and one
Cornelius, who with his Pharisecall and frerish opi-
nions, stoutly fighting against Christ, had gotten
the Bishopricke of Bertinoro, or to saye more truely of
Bruteonor. Marforius. What was spoken of them?
Pasquine. Of Costazarus, I hearde, that these Gods
were all wonderously offended with him, for he had de-
ceyued his God the Pope. Marforius. And how? Pas-
quine. I will tell thee. Preaching in a Lent season in
Spoleti, he made a bargain with the Serattanes (who
are all comon pickepurses) to part the gaine betwene
them, and so published certain false bulles, of the par-
dones of Clement the .viij. the which pardoned al ma-
ner of sinne and mischicfe, to him that would paye a
piece of mony therfore. But first he let passe halfe the
lent, befoze he published his Bulles, that the length of
the tyme shoulde not discover his knauerie, the refoze
when he sawe it was time, he cast forth his nettes, and
drew a great quantitie of golden fyshes. The Citizens
of Spoleti, who are as craftie as the Deuill, smelled
oute the deceit, and he no lesse craftie than they, was
ware that they perceyued it, and so withoute bidding
his hoste farewell departed, and lefte the nettes, but
the fishe he caried away with him. Marforius. There
was a conning Fisher, but what was concluded by
these Gods concerning him? Pasquine. To forgyue
him, so that he follow his old wickednesse, and aboue
all things to beware that he deceiue þe Pope no more
nor speake ought against him. Marforius. And of Cor-
nelius, what was said? Pasquine. They commended
him much seing him so valiauntly in the Councell de-
fende the Popes cause against Christ. And they were

Costazarus.

*Spoleti
a Citie in Ita-
lie.*

*A friers
fine deuise
to get mony.
Friers and
Pickpurses
holde toguber*

*Il halting bes-
fore a Crepill.*

L. iij.

talking

Pasquine in a traunce

*A meete and
bassadorto
sende to the
Pope.*

*The sicknes
of Costazarus
in his Body.*

*Phisicians
neither good
for soule nor
body.*

*Costazarus
sicke both in
body and
soule.*

*The sicknes
of his Soule.*

talking to send the Angel Belzebub, to the Pope, that he might put into his holy beade to make his beggarly Bishoppe fatter to the purse. Marforius. But the euill disposition of his bodye will not let him take any rest, til it haue brought him altogether into a Consumption: for he cougheth often, and spitteth euen very bloude, and if thou cast his spettell into the fyre, it stynketh. I can not tell now, whether he may with the helpe and trauaile of the Phisicians recover. Pasquine. Not by their helpe, whom at this present he believeth. Marforius. Therefore he believeth not the best. Pasquine. No, he believeth the worst, which are, Thomas of Aquine, Scotus, Ecchius, Rochester, Pighius, & the vnlerned Gaetanus, and he doth that which is forbidden to the Phisicians, he doth heale himselfe. Marforius. Thou tellest thy mery toyes Pasquine with a certaine inward meaning. Thou meanest therefore that thy Costazarus, is sick of soule and not of body. Pasquine. I meane both the one & the other. Marforius. And how? Pasquine. He is in a consumption from top to the toe, but his soule is in a great deale worse case. Marforius. And how so? Pasquine. The euill disposition & corruption of his false Pelagian doctrine, the cough of his ambition, the spitting of his bloudy preachings, and the stynke that groweth from his spitting, being cast into the fyre of the holy Scriptures, render a most corrupt saour. Are not these signes y he is very sicke? Pasquine. Yes truly, and chiefly, for that he hath a tongue inough and inough to spare, balne and whorlsh, the Pope hath gyuen him lytle meate, and a light myter. Marforius. What shal become of him? Pasquin. He shal be let euen alone til he be rottē, and altogether putrified. And besides these, there was lo-

ked

ked for, the little Greeke Byshop. Marforius. What
is he? Pasquine. He is the sonne of a Greeke Sonne,
and of a Greeke Priest, and was apprentice to the A-
pothecarye at the signe of the Beare, that dwelch at
Sancta Maria formosa in Venice, and stamped spy-
ces, but after waring weary of labour, became an idle
Frier, and afterward, for his frerish behaulour, was
made Byshop of Melopotamo, & this marchaunt was
almost like to Costazarus, in doing against the Popes
ordināces. For he had the charge to reforme y Bohemi-
ans, & bycause these Bohemians will not receyue after
the popish maner, vnder one kind but vnder both, and
this holy Papist would not goe beyond the Popes or-
dināces, & on the other side, was loth to lose. ix. Hun-
garian Ducates of golde, y they payed a piece, he found
out this deuise, not to housell them, nor to giue any
knowledge of his Bulles. The matter was discou-
red, and he called to Rome, thither he came, and there
saide in his defence, that he had thus done, bycause the
Bohemians, should not forsake the obedience of y most
holy Apostolike See, and that consequently, this gain
should not thereby haue bene losse. And so he was ab-
solved by the Pope. Marforius. And in this heauen,
howe passed they ouer the matter? Pasquine. Very
well, for that, whiche the Pope doth in earth, is done
also in this Heauen, and so muche the better are
they content therewith, as that they see him very care-
full for the conseruation of this heauen, for he goeth
aboute with extreme diligence, seeking to stoppe the
Preachers mouthes that confesse Christ, and last of al
now in the generall Councell, he bashed not a whitte,
to speake against the Coangelicall, and holy opinion
of the Byshop of Caua, by whom his bearde was put

*A Bishop
spiritually
begotten.
The story of
the little
Greeke By-
shoppe.*

*Quid non
Mortalia pec-
tora cogit Ec*

*A proper ex-
cuse to couer
knauery.*

*The Popes doo-
ings agree in
heauen and
in earth.*

*Sathan neuer
sleepeth.*

*A Byshops
beard pulled
away in the
Councell.*

Pasquine in a traunce

led away to the great glory and renowne of this hea-
uen. And euen very then, was come a letter of his, in
the which he shewed his diligence, and made those re-
uerend fathers vnderstand, how Venice, and all Italy,
was full of Lutherans, & y they did continually increase.
Marforius. These newes must needs much displease
those that were aboue. Pasquine. Thou mayst be sure
of that. And they were also vengeance angry against
the Pope. Marforius. Alas man, against the Pope,
and why? Pasquine. For they looked for an other to
come to this heauen, that had built so many Churches
of stone, so many Chappels, so many Altars, so many
furnitures for them, and so many other things for the
conservation, prayse, and glory of this heauen, that
fewe were like vnto him. And the Pope, bycause
he gaue him not the Bishoppicke of Verona, hath
nowe lost him altogether, and as the letters of the
little Crake sayde, this gentleman is now aboute to
forsake them, and to soyne him selfe to Iesus Christ,
their mortall enemye. Marforius. If these newes
displeased them, it doth the more please me, for (to tell
the truth) they are growen into suche a deadly hatred
with me, (bycause they are so bitter enemies to my
Lorde God) that I feare I shall not liue to see them all
destroyed. But followe on the rest. Pasquine. We
came to the fourth streate, where the Martirs are.
Marforius. What doe they there? Pasquine. All of
them muche disdayning their deathes, sought by all
meanes to giue to men the punishment which they
them selues suffered. O, I will tel thee a mery pastime
that happened while I was there, I hearde a great
noise, I saw euery man run & I ranne for company,
and I saw Saint Rocke, and Saint Bastian that were
together

*A fowle
faulte in the
Pope to loose
suche a bene-
factor.
Christe and
the Pope more
all enemies.*

*The queere or
order of the
Martires.*

together by the eares, Saint Rocke had his lefte hand
vpon the nose, and all ouer Saint Bastians face, and
with his right hande, bobbed him about the head with
his Palmers staffe, Saint Bastian on the other side,
he had with one hande caught holde of Saint Rockes
bearde, and with the other hauing drawen oute of his
thighe one of his Arrowes, was about to haue thruste
it through Saint Rockes sides, and if the other blessed
Saintes had not come betwene them, there must ne-
des haue bene the Diuell and all to doe. Marforius.
Wherefore sought they? Pasquine. Becaue eche of
them pretended to be Pastor ouer the plague. Mar-
forius. Howe agreed they? Pasquine. It was con-
cluded that one of them shoulde haue the Plague, and
the other the Pestilence. As I tolde thee therfore a lit-
tle before, all these Partys thinking scozne of their
deathes, sought to giue to men that punishment, that
they them selues had suffered. And therefore Saint
Anthony thought to fasten his fire vpon some one,
Saint Rocke his plague, Saint Bastian his Pestilence,
Saint Apolonia the Tothaches, Saint Blase the dis-
ease of the throte. Marforius. What straunge things
be these? I haue heard, that they haue helped suche as
had these diseases, but what profite get they by this cru-
elty of theirs? Pasquine. What thing is it that ma-
keth thee so muche to esteeme the Pope? Marforius.
Feare, for with sworde, fire and water, he punisheth,
who so euer abateth one iote of his power and king-
dome. Pasquine. Thou sayest true, & these be the ar-
guments, with the which he disputeth against the Col-
pell. But if he had no power to do this to thee, howe
much then, wouldest thou esteeme him? Marforius.
But little. Pasquine. May feare therefore of other

*Vnquiete
Saintes that
fight in bea-
uety.*

*Cruel and res-
uenging
Saintes.*

*The Popes
violent argu-
mentes in
Dispensation.*

Pasquine in a trauunce

*God vsseth
his Saintes as
Ministers of
of his wrathe.*

*The blinde op
pinion of the
ignorant
concerning
Saintes.*

mens power doe so muche among men, as to make one, of a man a God? Marforius. Yea out of doubt, for feare made the first Gods in the worlde. Pasquine. Much more therefore oughtest thou to thinke that this cometh to passe concerning Saintes, who are other maner of fellows than the Pope. Marforius. Thou meanest therefore, that they vse this seate, that they may be both feared & worshipped in the worlde? Pasquine. Who doubteth of that? Marforius. And who hath giuen them so great power against men? Pasquine. The most high God who sendeth his plagurs by these saintes, that are euil Angelles, that is to say Diuels. Marforius. And after what sort? Pasquine. If men forsaking the true God, do runne to false saintes, wilt thou not, that God doth leaue them in the power of those, whom they haue chosen to be their defendours? Marforius. And me thinketh it good reason. Pasquine. If I therfore chose to my selfe, Saint Rocke, or Saint Bastian, or Saint Anthony, to whom I beare my deuotion, and in my missehaps & aduersities runne to them, and stande in feare of them, am not I as a slaue vnto them? Marforius. No Pasquine we pray them, that they will sue vnto God for vs, and there obtayne for vs. Then we pray vnto them, that they wil not vse against vs that power, that they haue of God to do vs hurte, but that they will deliuer vs from the same. Pasquine. Tell me, thinkest thou that God is become so olde, that he can now no more gouerne the whole worlde alone, and that he must deuide his kingdom, and his power among his Saintes? Beside that, when thou prayest to Saint Rocke, dost thou not thou euidently thinke & thou beleeuest, & he is more merciful than christ & that herein he can do more than christ

chriſt: ſoꝛ elſe thou wouldeſt go to chriſt. Marforius: Al
beit I ſayd no, the effect ſayd yea. Paſ. Doing therfoꝛe
this, ſeeſt thou not, that y^e doeſt iniury to Chriſt. Mar.
And wherein? Paſquine. In preferring man befoꝛe
God, in beleuing that a mā hath moꝛe mercy, & can do
moꝛe than Chriſt: to whome the ſcripture ſayth, that
God hath giuen al power in heauen, and in earth, and
that he is altogether mercy. In that thou wilt haue an
other aduocate than Chriſt, who as the ſcripture ſaith
in many places, is our only Aduocate, & only media-
tor betwene God & man. What vnercuſable fooliſh-
neſſe is that therfoꝛe of them, y^e ſoꝛſaking ſo merciful
a Loꝛde, ſo gentle and liberall a defendour, ſo mighty
an Aduocate, in whom only God the father is pleaſed,
they run backe from God and his ſonne, to certayne
ſaintes, whom they knowe not whether they be in
heauen oꝛ no, nay rather is it to be thought, that they
be in the Diuels Codware, and thus leaue they that
onely Mediatour, that onely Aduocate, that God hath
prepared foꝛ vs, in vvhom onely God is pleaſed. Oh
how many are vpon the Altars and worke miracles,
whoſe ſoules are tormented in Hell. Marforius. Oh
my Paſquine, how much am I bound to thee, that ma-
keſt me to vnderſtande the greatneſſe of my groſſe ig-
noraunce. Powe am I ſoꝛy foꝛ the time that I haue
loſt about Iohannes Andreas and Speculator. But tel
me, are Anthony & Rocke Martyꝛs? Paſquine. Thou
aſkeſte me euen in time, foꝛ I my ſelfe maruelled
much at it, when I ſawe them in that Quere. But
ſeeking moꝛe curiouſlye to be out of doubt thereof, it
was tolde me, that they were not Martyꝛed, but they
earnestly ſought to haue bene, and that they roamed
thꝛoughe many Cities to be offered to the Loꝛd, and

*How Iniurie
is done to
Chriſte.
Math. 28.*

*1. Iohn. 2.
1. Tim. 2.*

Math. 3.

*Wꝛyters vpo
the law Canō.*

*Bonner and
Stoꝛy lacked
when mar-
tyꝛdome was
ſo hard to
come by.*

M. ij.

coude

Pasquine in a traunce

*Cruell ti-
rauntes like
Bonner and
his Babes.*

*The Apostels
of Saint Iohn
Late, and.*

Christopher.

*The fable of
Saint Chris-
topher is a*

coude finde no man that would kil them. Marforius. This did suche at all tymes finde, as neuer sought for it in dede, thinke thou now, whether he might lacke it, that sought for it, & most chiefly then, among those Diocletanes and Maxentij, that were wared fat therewith, as do in these dayes the Popes and their mitred Mahoundes, who if they knew these our communications, I can assure thee, that they would easely graunt vs to be martyrs. But thou sawest not there Saint Peter and Saint Paule? Pasquine. I sawe them, and I sawe them not. For they were behinde a certayne Courtine, the which was by and by let downe so lowe that a man might see to their breastes, and anon it was drawen vpp againe in the turning of a hande. Marforius. But Saint Christopher was he there? If he were, thou didst take much payne to see him, and to knowe him among the rest. Pasquine. I sawe him, & beholding so monstrous a Giant, I asked mine Angell, if this Giant were euer in earth, much marueiling, that none that hath written histories, nor none of those that with so great diligence, haue written the doings of the Greekes and Romaines, and of others of olde time, hath made any mention of so huge a giant. Marforius. What did the Angell answer thee? Pasquine. He laughed at it; and desiring him to answer me, thus he beganne. Beleue not Pasquine (quoth he) that there hath bene at any time, so great a Giant in the world: but this is a deuise of those wise men of the first christian common wealth, who meaning to sette forth the life of a christian man, comprehended the whole vnder this Image, the which they afterwarde called Christophorus, for Christophorus is no more to saye, but, Bearing Christ. They saue therefore, that he is

a Giant, for that he must be strong that beareth Christ and his truth in the presence of men. They sayne also that he carrieth men ouer a water: for our life is as a water, ouer the which we can not passe, vntlesse we be caried, that is to say, we can not passe to heauen, except he that is of Christ doe carry vs with the truth of his Gospell. They sayne also that he hath in his hande a tree to stay himselfe by, this signifieth sayth, y^e which if it did not holde vs by, full oft should we fall to the ground: they sayne that after he had vsed this work of charitie, the tree waxed greene agayne, for sayth with out good woorkes, is as it were drie and withered. And thus is he paynted at the entrie into the church, to the ende eche christion man should remember, whether he be as he ought to be. There were also other Saintes (mine Angell tolde me) that were likewise sayned, to set forth vnto vs (vnder that representatiō) some truth. As Saint George that killeth the Dragon, to deliuer the Kings daughter from that terrible beaste that destroyed all Cappadocia. This Cappadocia is as much to meane, as the world: the Dragon is the Diuel, that deuoureth al that come to his hands, the kings daughter is the Church of God, saint George is Christ, who seing his church in peril, slayeth that Dragon, and deliuereth his most faire daughter. And so he tolde me many other like. Marforius. This doe I beleue right well, for I remember that the Decretal holdeth these two hystories of no authoritie, and not allowed by the Church, albeit the Friers haue sithens drawn all things to their owne gayne, partly through false dealing, and partly through ignorance. If this be true (as I well beleue it) how do lyes swarme in Friar Iames of the Synkehole, and Anthonie of Florence, and

*figure of a
Christian
mans life.*

*Why Saint
Christopher is
paynted with
out the
Church dore
as in Italie is
vsed and
other where.
The fable of
Saint George
is the exam
ple of Christes
life.*

*Writings of
lieng legendes*

Pasquine in a traunce

many other such like, who haue deuised not hyffoxles,
which ought to be the lightes of truth, but fables of
Lucian, not liues of men, but lies of Diuels, & with a
barbarous & ykesome stile haue intreated therof. And
he that taketh them not to be true, woe be to him: he
is an Heretique, let him go: nay rather kyll him. And
so say I also of those doltlike deuises lately written of
saint Katherine, and of saint Thomas Aquine at the
instance of that Spocrite the Marques of Vasto. Pas-
quine. Thou seest therefore, that we must not foolishly
beleue euery thing. I coulde reckon vnto thee a num-
ber of Gods of the aunciente heathen, transfourmed
into our Gods, with the same errour and falsehode, &
without changing any other thing than the name on-
ly, and often times without changing the name at al.
Beholde the Rotunda, which in the olde time was cal-
led Pantheon (bicause it was the dwelling house of al
the Gods) nowe haue they made it the dwelling house
of all Saintes: and in place of Cibile mother of al the
Gods, haue they set the virgin Marie, for heade of al
the Saintes. And here harde by thou knowest is the
Minerua, whiche was in the olde tyme the temple of
Minerua, and nowe haue they dedicated it to Saint
Virgin. The Temple whiche in the olde tyme was
of Romulus and Remus, they haue made nowe the
Church of Saint Cosmus and Damian. The temple
that was of olde time of Castor and Pollux, haue they
nowe made the Church of Saint Geruays & Prothays.
Those of old tyme that had Lucina to heale their eyes,
these of our time haue Saint Lucie. Those of old time
had Ceres to be the Goddesse of Corne, these of oure
time haue Pancras. Those of old time had Mars and
Pallas

*The Gods of
the Heathen
are become
our Gods.
Santa Mas-
sia Rotunda
in Rome.*

Minerua.

*Romulus and
Remus.*

*Castor and
Pollux.*

*A number of
heathenlike
ceremonies
conuerted into
necessarie
articles of be-
liefe.*

Pallas to be Gods ouer the warres, these of our time haue Saint George and Saint Barbara. The Scafaring men in the olde time, sawe Castor and Pollux, in the ende of a tempest: these of our time see Saint Eremus. Among those of olde tyme, it was not lawfull for the Virgins of Vesta, to marry: with these of our time, it is not lawfull for Nunnes to mary. Among those of old time, the Church of Diana departed from Zante, and together with the builders miraculously went into Spaine, as a man may reade in Plinie, with those of our tyme the Church of our Lady at Loretto, came out of Sclauonie, and is marvellously come into Italy, as is to be read in the lying Legendes of these pickpurse priestes deuiling. Those of old time washed *from* selues with fayre cleare water, to clense them selues fro sinnes: these of our tyme fillip with their finger a little holy water on their forehead. They of old time had Iuno Feronia, Iuno Lucina, Iuno Saturnia, Iuno Curites: these of our time haue our Lady of grace, our Lady of the myracles, our Lady our Lordes mother, our Lady of the people. They of olde time filled their Churches with little Tables, conteyning the bowes they made: these of our time fill their Churches full of little Tables conteyning their bowes. Those of old time said, that in beanes dwelled the soules of y dead: these of our tyme giue Beanes for the soules of the deade. And even so, he that will go and search, pointe by pointe the Popishe Religion, eyther shall he find it altogether like to that of the olde Paganes, or if there be any difference, it differeth but in the names onely. So that if we will worshippe these our Saintes, bycause we will not be accounted Heretiques, we fall to worshyping of Iuno, Minerua, Mars,

M.iii.

Hercules,

*A vengeable
long leape, or
a vengeable
lowde lye.*

*These Ladies
be at Rome,
& at Venice
they haue, our
Lady the fair-
re, our Lady
of the garden
our Lady of
the beanes,
and our Lad-
dy of the
Snowe.*

*The Paganes
and the Po-
pish religion
al one, or els
but little dif-
ference be-
twene.*

Pasquine in a traunce

*This Nasiffat
was made a
Saint by the
Pope, byc w^{ch}
she did prossi:
tise her selfe
not for mony
nor carnall
lust, but for
pure deuoc^o
to God and
meere necessi:
tie of the
partie, ha^u
ing none o^r
ther almes to
giue for Gods
sake.*

*The Charitas
blest Saint in
al that Hea-
uen.*

*Who be heres
tiques.*

Hercules, Polyphemus, Briarius, and an infinite num-
ber of Diuelles, vnder the name of Saint Anthony,
Saint Nichodeme, Saint Christiaⁿ, & Saint Nasissa.
Marforius. Oh Pasquine thou haste well opened my
vnderstanding, nowe certainly thou sayest the truth,
these things are very clere, I thought euer till nowe,
that I had done wel following y^e worshipping of those
diuels. Pasquine. I haue other things without numbre
to say, & when I shal better the, I wil make al y^e world
wonder. Marforius. Oh happy day, whē y^e trueth shalbe
sene to shine abroad. Pasquin. Happy therfore is this
day, for y^e seest how it is sprōg vp & how it goeth shew-
ing it selfe abroad, to the world in despite of the Sha-
nen Crownes. Marforius. How procede on a while
to the other Quēres. Pasquine. I wil so, but first I
must tell the a fewe things, that here I sawe & heard.
Marforius. Tell me them therfore. Pasquine. I sawe
one of these martirs, y^e warned the rest of his fellowes
that they shuld do nothing against the Heretiques,
excepte they would beare the paynes therof theselues
& that they should take example by him, who had felte
the vengeance of God, for that he had accused of he-
resie suche as he knew not, and of suche thinges as
he vnderstode not, & if there be any they should rather
be wonne by admonishing them to leaue it, than with
fire and tormentes to make them awaye. For they be
not al Heretiques, that be so called, but such as iudge
contrary to the holy Scripture, and that leaue the cō-
maundementes of God, and follow those of men, and
defende the same as heauenly commaundements, and
also preferre them before Gods commaundements,
these be Heretiques. And heauenly things are the same
onely, that are contayned in the olde and newe Testa-
ment

ment, which if they wil not beleue, the day of the Lord shall come, that shall discouer all things, & shal make them repent it, and their repentance shall not then helpe them. Marforius. Who was that, that was so honest? Pasquine. It was Rochester, about whome, were two Partyes, the one was Peter Martir of the order of Fryers Preachers. Marforius. Thou wouldest say Preachers. Pasquine. I alwayes misse in dede. The other was Thomas of Canterbury, eche of them confirmed Rochesters talke. Marforius. But had Rochester his redde Hat? Pasquine. He had in dede his heade red, and his shoulders, but it was with bloude, & not with a Hatte. Marforius. And I heard say that the Pope sent him a Hatte. Pasquine. Yea, but when the King of England vnderstode it, he caused his head to be cut of, befoze he shoulde haue to doe with that Romish harlotte, wherupon the Papistes, for that they thought he dyed for their defence, and by cause he had written against the Lutheranes, they put him in the number of these holy Partyes. Marforius. It is very well. And for one selfe cause, as farre as I can perceyue, both Peter Martyr, a Dominicane Fryer in Italy, and Thomas of Canterbury in England dyed, the one for persecuting after their Fryerish fashion, certaine poore Countrey men, as Heretiques, betwene Milaine and Como was slayne. The other, stryuing with the King for certaine iurisdiccions, was condemned, to haue done against the estate. Pasquine. Thou sayest truth. Marforius. Followe on then. Pasquine. Suche manner of Partyes are these of the Popes. Marforius. Say on the rest. Pasquine. From this Order, we went vpp to that of the Apostles, and Euangelists. Marforius. I like well to heare of this.

P.s.

Thon

*Pasquine also
ludeth to these
wordes, Predi-
catores and
Predicatores.
Saint Thos-
mas Becket.*

*Rochester leapt
without his
hatte and his
head also.*

*The Order of
the apostles
and Euanges-
listes.*

Pasquine in a trauunce

Tit. 3.

*In the Popes
Heauen all
things are
contrarie.*

*Cardinales
are Apostles
in the Popes
Heauen.
Court of
Rome & this
Heauen all
one.*

*The Apostles
and Disci-
ples are
made for
money.
Phil. 2.
Math. 28.
Mar. 16.
Paule a true
and faithfull
Apostle.*

Thou wilt anone put me out of doubt, whether there be .xij. Apostles or more. For if Paule of Tharsus were a true Apostle, then are there .xij. Apostles, leauing also the other, that are by him in his Epistles called Apostles. Pasquine. This question might well haue bene put among those, whiche Paule called vnprofitable and superfluous, but to satisfie my frende Marforius, I will aunswere in two sortes. First, therefore thou must remember, that we are in the Popes heauen: where al things are contrary and preposterous, & therfore is there not y^e number of Apostles egall with that number y^e Christ had, as thou shalt vnderstand afterward. There was neither y^e true Peter, nor Iames, nor Iohn, nor Paule, nor none of y^e rest, but other of an other maner of sort. Marforius. Who were they? Pasquine. Those y^e are called Cardinals, y^e which in this heauen are in the place of y^e Apostles. Marforius. So it is also in Rome, but I thought y^e there had bene some other thing different one fro another. Pasquin. Nay, one milke is not so like another, as this heauen is like the court of Rome, in y^e which eche man knoweth that the Apostles and disciples are made for money, & not twelue, but ther may be made of them without number. But concerning the true number of the Apostles, know thou, that they are taken in two sortes. Apostle is as much to say, as a messenger, Ambassadour, or one that carieth glad tidings. And so Paule doth call Epaphroditus an Apostle, whome the Philippians haue sent vnto him. But properly those twelue are accounted Apostles, whome Christ our king and God sent in the beginning to beare his gospel through the whole worlde. But speaking of Paule, it is not to be doubted, that he is not a true and faithfull Apostle of Christ,

Christ, for euen as those twelue, (of which number Iudas failed, and in whose place was by the Apostles appointed Matthee, by diuine inspiration) were chosen by Christ, being then mortall : euen so by the same Christ, being since immortal and glorious, was Paul called to the office of the Apostleship. Wherefore the Apostles were verely .xiiij. and not .xij. except they wyl take those twelue onely that were chosen by Christ, all after one maner, and Matthee as chosen by the Apostles, but yet (as I haue sayde) by the spirite of God. Marforius. I see in dede that it is no greate matter, whether a man knowe these things or not : yet is it right pleasaunt to me, that I haue vnderstode them. But tell me, was saint Ierome in this number : for I see, that they painte him like a Cardinall, and so they say he was. Pasquine. Saint Ierome was not there, neyther coulde he be there, for it is an euident thing, that in his time there were no Cardinals, but as that Poet sayth, Painters & Poets haue alwayes had authoritie to deuise what they like themselves. And notwithstanding, in these dayes men builde vpon y^e dreames of Painters, the chiefe matters of our religion, and they accompte that which is painted lie as an Article of Faith, and him that speaketh against it, for an Heretique. But I say, that Ierome would neuer haue suffered, no such maner of titles deuised by men, thorough the promotion of the Diuell. For he was religious, and learned, and farre from all ambition : and a most mortall enimie to the Romishe Church of Antichrist, that then began to grow, as in all his writings may well be seene. Marforius. Why then haue they sayned him to be a Cardinall : Pasquine. I wyl tell thee. When the Church of Rome began to make Car-

P. II.

dinals :

Act. 1.

Act. 9.

*xij Apostles
and not xij.*

*Saint Ierome
was neuer no
Cardinall.*

*Saint Ierome
an enimie to
the Romishe
Church.*

Pasquine in a traunce

Jerome was
called a Car-
dinall and
was none.

The order of
Cardinalles
more abho-
minable than

honorable.

How the de-
gree of Car-
dinalles is
growen to so
great author-
ritie.

* This worde
sauing your
reuerence is
used of vs
when we
speake of some
thing that
is vnclenly or
filthie, for
men vse some
time to saie
sauing your
reuerence he
is a knaue,

dinals: seeing that y^e order nor title could not be founded
vpon any place of the Scripture, because it excelled
neither in any great learning or holinesse, to the ende
it might yet haue the greater authority and reuerence
they began to paint saint Ierome (that was long before
dead) with a red Hat, and set him forth as a Cardinal.
Marforius. That was well done, but then it behoued
the rest to follow him, in learning and holinesse. Pas-
quine. Is it not inough that they haue followed him,
in speaking against matrimony? Marforius. But
because there hath not bene one honest man at any
time sithens, is not that order therefore more shame-
full and abominable, than honourable? Pasquine.
Howe wilt thou that they should be honest, if in their
cursed othe, they rebel from Christ, and do deny him,
and ioyne them selues to Antichrist, and worshippinge
him? Marforius. By my truth thou sayest true, who
readeth that othe, shall finde that it is so, I neuer toke
heede of it before. Pasquine. But sith they could not
giue dignity, and authority, to that degre, with holi-
nesse of liuing, and with sincere goodnesse, they haue
giuen it to the same with their superfluous rychesse,
and like very Tyrannes by force, & not by loue, haue
they gotten to them selues authority, and reuerence,
or as we may say, * sauing your reuerence also. Mar-
forius. Thou must nedes see also Bonauenture, that
made the cometary vpo the Master of the Sentences,
and Vincent y^e Dominicane frier, that left certaine
Sermones behinde him, for they are both Saintes.
Pasquine. I saw them, and they were wrangling to-
gether as they had bene mad. Marforius. And wher-
vpon? Pasquine. Of that folishe question, that hath
already

alredy bred so great discozdes and tragidies, betwene the friers of Saint Fraunces, and Saint Dominicke Marforius. Of the conception of our Lady thou meanest. Pasquine. Yea. Marforius. Is not that fonde foolishnesse yet layde to soake? Pasquine. It will be layde to soake when all sectes of friers, shall be layd to soake, or (to say better) ouerthrowen and brought to nought, the which is already begon, and with the help of Christ shal shortly be ended. Marforius. God graunt it be quickly. But knowest thou whence this name Cardinall was taken? for Barbazza will nedes that Cardinall shoulde be deriued from this worde Cardio Cardinis, which in our tongue is the hooke or hendge of a doze. And Hostienges, will nedes that they be founded vpon that place in the booke of kings. * The pillars of the earth are the Lordes, and he hath set the vworld thereon. Pasquine. But I founde in an excellent Gramarian, that Cardinall is so called by the figure called Epenthesis, in stead of Cardinall, as they say, Induperator, for Imperator, & for to alleage the two Authoers, to set against thy two, I found in Ruzzante, that this worde Cardinall commeth from the Canker, for the Cardinals are the very canker of y church, the which disease if it be not altogether taken away, with some edge toole, or with fire, it will neuer be whole. Another exposition haue I also founde in Calapine, who sayth that Cardinal, is euen the selfe same that Carneuale, for neither the one nor the other doth attende to any other thing, than to eate, drinke, slepe, commit whozdomes, fall to banketting, and last of al, to do al those goodly valiant actes, that to declare them all, would wery Demosthenes, Cicero, Virgill, Homer, Horace, and Pindarus. All tongues are dombe to

P. liij.

speake

or a Cardinall, and so the Author meaneth that this word reuerence belongeth to their riches and highe estate, and this worde sauing your reuerence to their vile and filthy life.

Brabling and contention betwene the Saintes.

The originall of this word Cardinall.

* 1. Reg. 2. Epenthesis.

Carneuale is shrouetide.

The wickednesse of Cardinalls is vnspeakeable.

Pasquine in a traunce

*Cardinalles
that fauored
the Gospel.*

*The order of
of the Euangeli-
gelistes.*

speake of them euen the thousandeth parte. Better it is to be still than say little of them. And although a man wrote of th. ir vile naughtynesse more thā Saint Augustine wrote, yet should he haue sayde but little, for the stinke of them reacheth euen to the Scythians, and to the Hiperboryans, and to the furthest parts of the newe worlde. Marforius. They are therefore Apostates and not Apostles. But tell me somewhat of Cardinall Coutarine, and Cardinall Fregoso, called Salernitano. Pasquine. I sawe them not, for my good Angell tolde me, that they were not receyued into this heauen, for they had fauored the doctrine of the Gospel, more than was the ducty of Cardinals, and that if the waight of their Cardinalship haue not pulled them downe: he thought, that they were ascended to the true heauen. Marforius. God is strong inough, he might easely haue drawen the by thither, if it were his will. Pasquine. I knowe that well, for all things are possible with God. Marforius. I pray thee heartily talke no more to me of these men, but follow on the rest. Pasquine. I will: but I doubt that we shall go from euill to worse, for after these come the Euangelistes, whom when I saw, me thought I felt my soule to be torne, as it were out of my body, for very sorow. Marforius. Alas, what is that I heare thee say? Pasquine. It is as I tell thee, for in place of those foure Euangelistes, and of their Gospels, (albeit the Gospel be but one onely, be it eyther written by the Apostles, or the Euangelistes) I saw that there were foure councels receyued, that is to say, that of Nice, that of Constantinople, that of Ephesus, & that of Calcedon. And then foure Doctours of the Church, that is to wete Ambrose, Augustine, Ierome, and Gregorie. And after these,

these, other innumerable, to whom we had sene in the Quere of the Doctors. And mozeouer, were added the booke of the Decrees, Decretalles, Sentences, and Clementines: neyther did all this suffice, but it was also graunted to euery one, so that he had eyther a Crowle or a shauē Crowne, to write what him lusted, and the same to set forth in steade of Euangelical and Apostolicall Doctrine: In so much, that the Pope hath drawen all things to him selfe, and hath placed him selfe in the steade of Christes Gospel, and of God him selfe, nay rather aboue God, and aboue al lawes, of God or men, affirming that all consisteth in his owne breast. Beholde therfore, what maner of Euangelistes, and what Gospels they be. And yet I tell thee nothing of the Belles, of the carued, of the painted, and of the molten Images of the Church, of the Croffes, of lightes, of ware, of vessels, of garments, and other ornaments, all whiche things they will nedes haue to be taken for true Euangelists: Wherefore I pray thee cause me not to speake any moze of this so abhominable and detestable a Quere. Marforius. Proceede therfore to the rest. Pasquine. A little of from hence, was the order or Quere of Priestes and Levites. Marforius. Newe or olde? Pasquine. Newe made of the olde. Marforius. Howe? Pasquine. Rememberest thou not, that we said befoze that I sawe in the Quere of the Doctors, they carped the old Testament into the newe? Marforius. I remeber me well of that, but I thought that our Priesthode had come from Christ, and not from the olde Testament. Pasquine. What did make thee thinke so? Marforius. Many things: first, they were Priestes, by nature, & by succession: for the Trybe of Levi had this priuiledge

What shauen Crownes may doe.

2. Thes. 2.

The Pope is aboue al, both God and men.

Howe the Popes paltre must be esteemed.

The order of the Priestes and Levites.

Num. 1.

Pasquine in a traunce

*A comparis
son betwene
the priesthode
of the olde
lawe and the
Popes priestes.*

*Errours the
infirmities of
the minde.
True wisdom
the medicine
of the minde.*

*Christes wis-
dom the helth
of the minde.*

*A discriptio
of the true
Priesthode.*

ledge of God: wherfore Leviticus, was called þe priest-
hode. Our Priesthode consisteth not in any familie
or kindred, but they are Leuites and Priestes, that are
by the Byschop therunto chosen and greased. Beside
that, they sacrificed brute beastes, but our Priestes do
offer and sacrifice Christ to God. Pasquine, Thou fol-
lowest the error of the Papistes Marforius, that is
to say of the Romishe Church, but a remedy must be
founde for this error. Marforius. What remedy is
that? Pasquine. The Philosophers sayd, that Phi-
losophie was the medicine of the minde, for it took a-
way errors and purged the mind. But we that haue
receyued þe truth from the true God, say not that Phi-
losophie, (that is to saye, the desire of worldly wise-
dome) but the wisdom it selfe, giuen vnto vs in the
wrytings of the Apostles, is the medicine of the mind,
and a most sure remedy against al errors which are þe
diseases of þe mind. Mar. Why the, is þe an error of our
priestes. Pas. It is a folwe error, & a madnesse of mind
very daungerous. Marforius. I muche desire to be
healed of this infirmitie, and to haue agayne þe health
of minde, which is the wisdom of Christ. Pasquine.
Thou shalt sone be hole, for thou knowest thy disease,
and desirest the medicine. I wil therfore begin to cure
thee. All that thou hast spoken of Priesthode, shall be
ouerthrowen, if thou wilt thinke, that neyther the A-
postles, nor the Euangelists haue wrytten so much as
one tittle of such kinde of Priesthode and Sacrifice:
But where they haue spoken of Priesthode, and of
Priests, they haue not meante it of those that are an-
nointed by Byschops, but of that Priesthode that ma-
keth all Christians, to be Priests, consecrating them
with the unction of the holy Ghost, and not wryth oyle
continued

consecrated and consecrated by Bishops. Peter the Apostle sayth, that all Christian man are a spirituall householde, and a holy and royall Priesthode, to offer spirituall offrings acceptable to God, through Jesus Christ. And so saint Paule prayeth the Romanes, and other the true worshippers of Christ, that they offer their bodies in a liuing sacrifice, holy & acceptable to God, which is your reasonable seruing of him. Wherefore thou seest, that we are al the temple of God, Priests, Offrings, and Sacrifices most acceptable vnto God, for our Lord Jesus Christ, the high Priest and euerlasting Bishops sake. I would therefore knowe of thee nowe, if thou beleue that Jesus Christ the high Priest and Lambe, haue taken away the sinnes of the worlde, as sayth saint Iohn, and all the whole scripture. Marforius. Yea I beleue it. Pasquine. I would knowe of thee, for what occasion thou thinkest that the Priestes of the olde testament so often times renewed those sacrifices, and heaped so many offrings one after another. Marforius. Bicause God had commaunded it. Pasquine. That is true, but yet for an other cause, sayth Paul, that is, because those sacrifices did not take away sinnes, and therefore were they so often renewed: for else there shuld haue bene an ende of their sacrifices, as Paule sayth. Marforius. I vnderstand thee nowe, but I knowe not to what ende thou speakest this. Pasquine. To what end thinkest thou that the Priestes and other of the olde lawe, were instituted by God? Marforius. For sacrifices I thinke. Pasquine. Priestes therefore were instituted for sacrifices, and the sacrifices and the altares for sinnes. Marforius. So it seemeth to me. Pasquine. Take away therefore sinne, & thou shalt see, that there is no more priesthode

D. J.

hode

1. Pet. 2.

All Christians are Priests. Rom. 12.

Induction.

Heb. 10.

Iohn. 1

Sacrifices of the olde lawe could not take away synne.

Heb. 10.

Why Priestes in the olde lawe were instituted.

Pasquine in a traunce

Heb. 10.
Iere. 31.

Hebr. 10.

*The Popishe
Priestes can
not offer
Christe.*

Heb. 10.

hode, aultare, nor sacrifice. For as much as Paul sheweth vs the reason therof, by that which the holy ghost spake. This is the Testament, that I will make with you. After those dayes I will giue my lawes into their hartes, & will write the in their mindes, and will no more remember their wickednesse: Thus doth he conclude, where as remission of sinnes is made, there is no more oblation for sinnes, and to shewe that we are true priestes, he addeth exhorting vs. Sith we haue therefore my brethren thorow the bloude of Iesu, libertie to enter into the holy place, by the newe and liuing way, which he hath prepared for vs, throughe the vaile, that is to say, his flesh. And seing we haue an high priest, which is ruler over the house of God, lette vs drawe nere with a true heart in a sure faith, hauing our hartes washed, and the euill conscience put away. But as touching that thou hast sayd, that our Massemblers offer every day Christ in their sacrifice to God: thou art not able with any little authority of the Scripture, to confirme it. Nay rather is it against the Scripture, and is deuised to the blasphemie of Christ, and of his sacrifice. For it is written to the Hebrues. That we are sanctified, by the offering vp of Christes body once onely done. For he hauing offered one onely offering for sinnes, is set downe for euer, at the right hande of God, and from hence forth tarieth till his enemies be made his fote stole, for with one onely oblation, hath he made perfecte for euer, those that are sanctified. Wherefore there needeth no more any other sacrifice, to purge sinnes. For Christ to whome it was sayd. Thou art a priest for euer, hath once only & sufficiently offered him self for our sinnes, an everlasting, vnchangeable, perpetual offering, & sacrifice

crifice. But these mates calling their Masse a sacrifice, go about to shew, that the sacrifice of Christ once onely done, is not of perfection to washe away all sinnes. The which howe great an offence, howe great a blasphemie & inturie it is against the bloud of Christ, all godly men doe knowe, and not onely do they this outrageous offence, but they do also commit sacriledge these Masse-mumblers of ours, who affirme, that they offer Christ to God, whom the father gave to vs. And Christ sayde to all: Take ye, eate ye, drinke ye of this all of ye. And these for all that do the contrary, and will seeme to be more rich than God, sith they say, that they giue that, whiche they receyue, or rather that they might receiue, if they beleued the holy scriptures. But the matter is far otherwise, for they neyther giue nor receyue nothing, they giue not, for no man can giue that he hath not, and that they haue not Christ, by this it may be sene, in that they haue not sayth, the which only maketh of the heart of man, the temple of Christ. And for the same cause can not they receyue Christ, whiles he is offered vs. For with the only faith and assured stedfastnesse in y^e goodnesse of God, and of the sacrifice of Christ, Christ is to be receyued. And if they can giue any thing, they can giue the Diuel, who they haue receyued: euen as Iudas the traytour into whom Sathan entred when Christ offered him y^e piece of the mysticall breade. But if thou haue any thing to say hereunto, say on, for I wil say nothing else. Marforius. What wouldest thou that I should say against so open testimonie of the Scripture: Wilt thou haue the sicke man stryue with the Physician? I haue taken this holsonne drinke that thou hast giuen me, and I hope, that hauing well digested it in the bowels of

D.g. my

*The great
blasphemie of
the Popishe
Priestes.*

Math. 26.
Luc. 22.

*The Priestes
say they giue
Christe.*

*How Christe
is giuen.*

*The Papistes
giue the Dis
well and not
Christe.
Iohn, 13.*

Pasquine in a trauunce

*Orders necessary
in the
Church.*

*Ephe. 4.
Rom. 12.
1. Cor. 12.*

*Apostles
what they be.
Prophetes
what they be.
Euangelistes
what they be.*

*Pastors what
they are.*

*Doctors
what they
are.*

my soule, it will pource me, and heale me, not onely of this, but of many other diseases. But one doubt sticketh yet in my stomacke, whether thou wilt haue in the Church of Christ, any orders or any holy factis. Pasquine. I deny not, nor refuse not, (my Maiorinus) the ministerie of the Church, nor any order, that may be brought in by the Testimonie of the newe Testament. For I learne by S. Paule, that Christe hath giuen vnto his Church, Some to be Apostles, some Prophetes, other to be Euangelistes, other pastors, and some teachers, that the Saintes might haue all things necessary to worke & minister vwithall, to the edifying of the body of Christ till we euery one in the vnitie of faith, & knowledg of the sonne of God, grow vp to a perfect man after the measure of the age of the fulnesse of Christ. Mar. This must nedes be a very goodly order: but I vnderstand it not very well. Pasquine. I will declare it vnto thee. Apostles are those, that beare the Gospel vnto dyuers people & Nations. Prophetes are those & being inspired by the holy ghost do forwarne the Church, of the things that are like to happen vnto hir. Euangelistes are those, that best are able to shewe forth and declare the Gospel, and are good Oratours in Christian knowledge. Pastours that also are called Bishops, are those that haue the authoritie wel to gouerne the congregations, and that fede their flockes with good example of life, and with true doctrine, & are watchfull to vnderstande the manners and the lyues of their congregation, and the names of eche of their shepe. Doctors are they, that in the congregation teach good sciences, whether they be holy or prophane. And this is it, that thou demaundest of me. Albeit I doe not separte from the body of Christ, neyther Magistrates, nor the duetye of good Princes,

Princes, nor any other offices of the Christian common weale, which Paule him selfe in many places declareth. But I haue declared to thee briefly, these five principall offices. Marforius. But what sayest thou of Priestes? Pasquine. A Priest is as much to say as an Elder, and they were the selfe same, that the byshops were, or Senatours of the church, of no lesse respect for their age, than for their godlinesse. But yet were they neuer Sacrificers, nor Massemumblers, what soeuer our smeared shauelings prate thereof, be they eyther the highest, the lowest, or the rude sorte of Sir Iohns. Marforius. I stande nowe hearkening that thou shouldst shew me, what thou sawest in that Quere of Priestes. Pasquine. I sawe a shamefull and disordered rable of Priestes, of whom some were Canonnes, some Parsons, some Chaplaines, some Archdeacons, some Archepriestes, some Priouostes, some Singlesoled priests, some Deacons, some Chaiters, and some of a thousande other sortes of names, which haue bene founde out, with the name of a minister, (through the pride of the wicked) began to stinke, as nothing honourable, and yet too burthenous. Mar. What were all they doing? Pasq. They were consulting of their rythes, of their tythes & pensions. Mar. What might be the cause therof? Pasquin. Because y^e pope demanded y^e tithes of their benefices, & not once onely, but euery yere once, yea twice a yere, & they were deuising meanes, how to scrape home to the selues, by some other fine fetches, all y^e which they were restrained to giue to y^e Pope. There shouldst thou haue heard diuers opinions, some there were y^e said, that it was good counsel to deuide amog the selues, y^e riches of their churches, as Chalices, Patens, silver plate, & the gay Copcs, & other ornaments, alleaging, that if they

Priestes: what they are.

Priestes were no sacrificers in the primitive Church.

A disordered rable of shaued Priestes.

The consultation of the Popes clergie. The Popes clergie is craftie and subtil.

Fat Priestes fell to packing for feare of sacking.

Pasquine in a traunce

*The hedge
Priestes for
feare they
shall lick no
part, worke
an other way.*

*The way to
bring Priests
in credite &
estimation.*

*Ipocrites com-
mende moste
this deuise.
Chietti sets
teeth vp a
new sect of I-
pocrites.*

did it not the sooner, the Pope, or the Turk, or else the Lutherans would sone after do it: sith they haue their weapons ready. Here against spake certaine poore hedge Priestes, doubting, that they should not haue their part of the Pye, and sayd, that it should be much better for every mans purpose, if eche of them in his owne towne and Church, would first shewe forth outwardly great holynesse, in their church garmentes, in their owne apparell, in their countenance, in their gestures, and aboue all things, in passing deuoutly, and to attend diligently to all their outward ceremonies. And that done, that eche of them finde out some goodly Image, or of the bones of some deade man, and some newe Reliques, or to make some drops of bloud come oute of a crucifixe, or of some other Image, or else to make the Virgin Mary wepe, or finde some of hir milke, or say that their God leapeth, and is in form of a childe: or else say, that they haue sene, straunge and wonderfull things in their passing, or haue sene some straunge vision, or to faine some other pretty feate: affirming this to be the way, to cause them to be reuerenced, and obeyed of the people, & to recouer that reputation, which for their abhominable naughtinesse they haue lost, and not onely to mainteyne, but also to encrease their ryches. But such as most commende this deuise, were of the Ipocritish order, instituted by Cardinall Chietti. Marforius. I remember, that I heard while he dwelled in Venice, that he had set vp a newe secte of Priestes, founded altogether in Ipocritisme and outward shewe of holynesse, whereof it is come to passe, that all Ipocrites are called Chiettines, the which secte he forsooke, as sone as he had caught that he fished for, for he had leste his Bishopricke, that he might

might get him a Cardinals Hatte, as Arettine sayde. Forthwith therfore as his deuise came about, he came flinging hither, to infect the Court of Rome with his Ipoerisie. Pasquine. Diddest thou neuer heare, how he aunswered his Priestes at his departing from Venice, when they asked him whither he wente. Marforius. No, I heard it neuer. Pasquine. Whither I go quoth he, thither can you not come, meaning that he leste them in pouerty, and in their filthinesse, and that he wente to Rome, to that great dignitie, as to his owne heauen. Marforius. He vsed the words of christ to good purpose vnto Marlet that he was. Pasquine. In such like sorte do they interprete the scriptures all the packe of them, and so by abusing it, find they out Purgatories, Popes powers, & all other reasons for their defence. But let vs come to the Quere of the Patriarches, and Prophets. Marforius. May I beseech thee heartily, & say on. Whether there were in that place the .xij. sonnes of Iacob, for they were all called Patriarches. Pasquine. No but those that I sawe, were of the newe Testament. Marforius. Why, are there also Patriarches of the newe Testament? Pasquine. To tel thee the very truth Marforius, the Patriarches of the newe Testament, are none other, than Popes, Cardinals, Friers, Priestes, and such lyke, of whom thou shalte not finde one iote in the holy Scripture. But our forefathers, who were the deuilers of this so great a misterie of iniquity, and of decepte, to the end, other should not perceyue, that they altogether played the Iewes, caryed not the Patriarches of the olde Testamente into the newe, but into their owne Synagoge. Marforius. And who are these. Pasquine. There are two sortes of Patriarches, of the one sort,

John. 8.

The order or
Quere of Pas
triarches and
Prophetes.

Patriarches
of the newe
Testament.

Two sortes of
Patriarches.

D. iij.

are

Pasquine in a trauunce

The one sorte.

The other sorte

*When Peter
was made
Pope.*

*Dominicke
& Fraunces
are Patriar-
ches.*

*Friers are no
lyers that call
them selues
Fathers.*

*Fraunces &
Dominicke
clad like
sheperdes.*

are the Patriarches of the foure Regions that is to say, that of Rome, of Antioch, Alexandria, and of Ierusalem. And the seate of the Empire, being afterwarde remoued to Constantinople, to the rest of the Patriarches was adioyned he of Constantinople, and afterwarde other, as that of Aquiligia, and that of Venice. And they haue obtayned this degreé, bycause they are heades and rulers of other Bishops, as they also are Bishops them selues. There was an other sorte of Patriarches, who had no maner superioritye or dignity of the Patriarchships while they were aliue. Marforius. Why, and are they made Patriarches when they be deade? Pasquine. Yea out of doubt, euen as Saint Peter was made Pope after his death, which neuer was, nor neuer could be, nor yet was he at any time in Rome. And euen so was Saint Ierome made a Cardmall. Among these Patriarches are accompted Saint Iohn Baptist, Saint Dominicke, who instituted the order of breaching, I would say preaching Friers, and Saint Fraunces the order of Friers Minores, or vnderminers. Marforius. Why are they called Patriarches? Pasquine. Bycause they are the chiefe of the Fathers, and the deuilers of sectes, that is to say of the Friers who call them selues Fathers. Marforius. Why then, by this reason, enery order and house of Friers may call his Authour or fouder Patriarch. Pasquine. That they may, but these Families of Friers haue bene more ambitious than the rest. Marforius. Sawest thou there Dominicke and Fraunces. Pasquine. I sawe them, but in other apparell, than they were in the Quere of the Friers, for there were they both cladde like sheperdes, with a woode of rough course cloth, and in the
midde

middest thereof a hole, to thrust out their heades, and a hode made fast thereto to kepe them from the raine, and from colde, for so were the shepheardes of Italy and Spaine wont to be clad. But here I sawe them in Pontificall apparell, and with Crownes on their heades. Marforius. Two things there are, that make me muche maruell, the one is that I see, their successours, and followers go clad in so fine clothes, and to be so lofty and proude, the other is, how it is possible that they may be in two places at once, here & among the friers. Pasquine. Thou must not marvel at that, for they are Gods, & occupy no place at all, but where and when they list, they are seene, and do suffer other to looke on them, as (if thou understandest not what I meane,) I wil shewe thee by a similitude. Even so are they in dyuers places at one instante of tyme, as Christs body with his natural length & breadth is containd in a thousand Hostes & Masses at one instant. Marforius. If I did not understande thy similitude, I shoulde with the Logicians conclude, that if they be not in some place, ergo, they be not at all, for there is nothing but hath a place proper to his nature, but these things I let passe, and desire to heare what these Patriarches did. Pasquine. Thou askest me not of Saint Iohn Baptist. Marforius. I had forgotten, that he was accompted among the Patriarches, for I toke him to be only a Prophete and more than a Prophet. Pasquine. Knowest thou not, in the Letanies of saint Gregorie, he only is placed there under the title of Patriarches and Prophetes? Marforius. I haue heard a thousand tymes, but I remember it not. Pasquin. I sawe him in that place, but (oh Lorde) how farre different from that which the Euangelistes describe him.

P. i.

Marforius.

*Fraunces and
Dominicke
are Gods.*

*Iust as Iero
man: lippes.*

*Iohn Baptist
Iohn. ii.*

Pasquine in a traunce

Math. 3.

Luc. 3.

Iohn. 1.

*A newe Iohn
Baptist Pas
trone of the
Knights of
the Rodes.
Knights of
the Rodes.*

*Malta a fret
sing stone.*

*Iohn Baptist
forceth men
to repent, not
by preaching
but by
mirac.*

Marforius. Thou tellest me of wonderfull altera-
tions, and farre more straunge than Ouide writeth
of. Pasquine. I tell thee as the truth is, if thou wilt
beleue the Gospell, thou mayest see, that the same Iohn
Baptist was Cladde in a garment of Camelles haire,
and called all men to repentaunce, he baptised, and
sheved forth playnely the Lamb of God, that taketh
away the sinnes of the worlde. But this Iohn Bap-
tist that I speake of was a terrible fellowe and had in
his hande a sayre sharpe glaue, and was armed at all
pieces, and was followed after, not by a number of
sorrowfull sinners, but by a route of sea roners, that
call themselves Knights of Therodes. Marforius.
Thou meanest Knights of the Rodes: so called by
the Isle of Rodes, that they lost. Pasquine. I haue al-
wayes heard them called Knights of Therodes by
suche: as speake clarkely and within booke, and now
are they called Knights of Malta, according to the na-
ture of the stone called Malta, which is to freate and
consume: for suche is the nature of those Knights.
Marforius. Oh what a wonderfull oddes in condic-
ions is there. But what doth this Iohn Baptist? Pas-
quine. This also doth baptise, but by violence and in
the water of the sea. Marforius. Thou meanest, whē
he sinketh the shippes of pore Harpners? Pasquine.
he maketh many to repent themselves, and sendeth
them into the wilderness. Marforius. Yea, when
with his mates he falleth to roning & spoyling this
man, and that, and leading away the stely soules, as
prisoners. Pasquine. So I say, for he followeth Saint
Iohn Baptist in al things and that couragiously. Mar-
forius. If Christ had sente this Iohn Baptist before
him, he shoulde more easely haue brought the Jewes
to

to sublection, for feare of him. Pasquine. The Kingdome of Christ our God, was not of this world, as thou knowest, for the Jewes looke for a Messias, that shoulde be lusty, and that with weapons, & mischiefe shoulde destroye all. Marforius. What badges weare they? Pasquine. All weare in their upper garment a crosse, some whyte, some redde, some greene, some playne and straight, some gathered, and some twined lyke a saw, and those I toke to be Spanyards, not onely by their apparall, and by the Palabras, but also bicause they stode next of all to their God Saint James. Marforius. Wherefore weare they that crosse in the upper garmentes? Pasquine. Bicause they can not cary it in their heartes, and if thou wilt haue an other reason therfore, bicause they crucifie and trouble manye from tyme to tyme. Marforius. But what haue these fellows to doe with Iohn Baptist? Pasquine. What? they make, manye desertes in the honoz of Saint Iohn Baptist. Marforius. But Saint Iohn neuer made no desertes, but dwelled in them. Pasquine. And these Bates make them, and leane otherto dwell in them, and dwell in moze ease and pleasure than Sandanapalus. Marforius. I haue in dede heard, that when they had Rodes, they did such things as Turkes woulde not haue done, and for this cause I think, by Gods iustice they were driuen from their old abiding place. Pasquine. So cometh it to passe, when we will with force and crueltie, bring men to Christ, and not with lone, righteousnesse, sayth, and true Christian doctrine: as did our olde fathers in tymes past. Marforius. For oughte I see, in these knights thou speakest of, there is no moze Christi-
anitie in them but in the names, onely. Pas-

quine.

Iohn. 18.

*Palabras in
Spaynish is
to say, words.*

*The filthy
life of the
Knights of
the Rodes.*

Pasquine in a traunce.

*Knights nye
ther Christi-
ans in deede
nor in name.*

*The Popes
Patriarches
conspire the
death of gods
servants.*

*A wrong
way to winne
men to Christ.
* Iohn. 18.*

Math. 13.

*Why Luther-
ans are con-
demned for
Heretiques.*

quine. Nay nor yet in the name, for they are not cal-
led the ~~Knights~~ of Christ of Heaven, but of Saint
Iohn of the Rodes. But in this point they seeke to be
lyke him, in that they mary no wyues and lyue lyke
single men. Marforius. If they haue no Wyues, they
haue the more Harlotres, and though they lyue lyke
single men yet lyue they not chaste, but this is not, to
be lyke Saint Iohn, but rather some vile filthy Ruffia-
n. Pasquine. Thou hast hit it. Marforius. Followe
on to the other Patriarches. Pasquine. Saint Domi-
nick had called to Chapter all his Priours, Subpri-
ours, and the Vicars of all other nations, and most
chieflye of the Spaniardes, and was treating with
them for the burning of Heretiques, or how by some
other deuise to make them away. Marforius. But this
is not done lyke a Prince, but lyke a Tyrant, not like
a Saint but rather a Deuil, for this is not the way to
winne men, but to destroy them, nor the waye to fol-
low Christ, but Sathanas, who was a murderere
from the beginning. Beholde yvhat Christ sayth, suf-
fer them both to grow vntill the haruest, that vvhile
ye vveede out the tares, ye pull not vp the corne also.
But these men weede not out the tares, but pull by
the good corne: for if they woulde rote out the cockle
and tares, they muste of force rote out themselves,
who take for Heretiques all suche as speake against,
their Hypocrisie, wickednesse, and cursed Idolatry, as
the Lutheranes, who are in deede true christians, and
they themselves Antichristians. Pasquine. I see now,
that thou vnderstandest the matter: but couldest thou
shew in fewe wordes, and with any effectuall reason,
which are the Christians, and which the Antichristi-
ans. Marforius. I doe in deede in my self vnderstand
it,

It, but I shoulde not be able to shew the same playne-
ly to an other. Pasquine. I will doe it then. Let this
be vnto thee an euident token, to knowe thereby these
y haue alwayes persecuted, are Gods enimies, & those
that are persecuted be his friends. And to begin at the
beginning of the worlde, thou seest that * Abell did
neither persecute, nor slay Caine, but was persecuted
and slayne by Caine, Iacob did not persecute Esau, but
† Esau persecuted Iacob: Moses dyd not persecute
Pharao, but † Pharao persecuted Moses: chryst did not
persecute the Pharises, but the Pharises persecuted
Chryst. The Apostles, and all the true Partyrs of
Chryst did neuer persecute the Tirantes, but the Ti-
rantes persecuted them, and slewe them. And yet for
all that, Abell, Iacob, Moses, Chryst, the Apostles,
and Partyrs, were Gods friends, & so contrarywise
Caine, Esau, Pharao, the Pharises, and the Tirantes,
were Gods enimies. And euen so now Saint Domi-
nicks Fryers and the rest, Priestes, Prelates, and
Princes, that persecute suche, as giue all prayse to
Jesus Chryst, and followe his holy gospell, are his be-
ter enimies, & the poore that are persecuted, his friends.
Marforius. Oh what a manifest reason is this, who is
so blinde that can not see this? Pasquine. I wyll tell
thee of some other, Paule writing to Timothe, sayth. 1. Iohn. 4.
The spirite speaketh manifestlye, that in the latter
tymes some shall depart from the fayth, (marke vuell
all I tell thee) and shall giue heede to spirits of errors,
and the deuilish doctrine of them, (marke) that speak
false through Ipocrisie, and haue their cōscience mar-
ked vvith a hote yron (marke, marke if thou vvilt
knowe them) forbidding matrimonie, and meates.
What sayest thou by this, Marforius? Who shal ex-

*How to know
Gods enimies
from his
freinds.*

* Gen. 4.

† Gen. 27.

† Exo. 14.

Iohn. 15.

*chryst church
hath bene
persecuted
from the be-
ginning.*

1. Iohn. 4.

Pasquine in a traunce

*Nowe excuse
can serue
with God.*

*Men taken
for heretikes
because they
will not sweare
and doe euill.*

*Dominicke
burned and
played the
Deuill, where
fore was he
made a saint.
Some became
gods for play-
ing the Diuel.*

excuse himselfe with God, that he hath not knowne them, who forbiddeth matrimonie: who forbiddeth meates: who woulde haue the matter more cleare? Marforius. Tel me no more of this I pray thee heartily, for I am cleared therof ynough and ynough, they maye goe about to excuse themselves, but they make but a foolish piece of worke. Saye on I beseeche thee, Pasquine. A certayne Spaniard one of the Inquisition for heresie, accused certayne Spaniards and of the best of them for Lutheranes, and by this he sayde he sinelled them out, bicause they gaue to the poore great almes, and to the friers they gaue nothing, and afore tyme they were wont for euery trifeling matter to sweare, in dispite of God, and to blaspheme God, Christ and his saintes outragiously, to fall to play, to runne on whoze hunting, and to do the deuill and all of mischiefe: and nowe they will prayse God and lyue soberly, chastly and godly, and absteyning from euill applye onely thinges graue and profitable. But the worst is, they wil al day long reade the holy scripture, and therfore were they taken for stinking heretiques. Marforius. What answer made Saint Dominicke? Pasquine. He sayde, they muste follow him, and doe as he did, at Tholosa, where at the procurement of Innocent the thirde, he quenched that heresie wpth maruellous speede. Marforius. And how? Pasquine. He sayde that he must not dispute the matter, but fall to this busynesse with fyre and sworde, & for this cause was he made a saint. Marforius. So came it to passe with those of olde tyme, that many for their euill doings, and with slaughter of men, are also made Gods. As Iupiter, Mars, Romulus, and many Cesars. But concerning the counsell that Dominicke gaue, the selfe

selfe same did Alexander Cardinall of Brundusio ad-
 uise not onely the Pope, but also the Emperour, and
 Ferdinando of Austriche, bicause they should not dis-
 fer from Turkes. And therefore in Spaine and in Al-
 maine, where their authoritie is greatest, this good
 counsell is very straightly obserued. Pasquine. It is
 obserued in dede. But the Lorde will ouerthrow and
 destroy all greatnesse and power, which setteth vp it
 selfe against his maiestie and greatnesse. And therefore
 thou seest, that now of his iustice he sendeth y^e Lantz-
 graue to plague them bothe. Marforius. Oh God
 graunt it. But Saint Fraunces what was he doing?
 Pasquine. Saint Fraunces kept a stirre with his fri-
 ers, that they had not with more diligence, solwen his
 Conformities, abroad in the worlde, which if they had
 done, it might haue happened, that he should not on-
 ly haue bene taken for as good as Christ, but also bet-
 ter. Marforius. What Conformities are they? Pas-
 quine. It is a booke made & deuised by Saint Fraun-
 ces friers, with the which if thou compaire the Alcor-
 ran of Mahomete, thou wilt saye, that the Alcoran is
 in comparison of it, most holy, albeit in many things
 they are lyke. Marforius. I haue heard say, that when
 Saint Fraunces was required by his disciples to giue
 them a rule of lyving, he gaue vnto them the gospell.
 Pasquin. So it is sayd: but his followers haue very e-
 uil obserued it, which if they had wel done, they should
 not haue dreamed out so many lyes, and monstrous
 tales of him, as if they woulde make hym another
 Christ, for they say, that their Saint Fraunces, is a-
 boue all, thrones, dominations and powers. Marfo-
 rius. How can that be? Pasquine. Whether it can be,
 or can not be, it is ynough, that in the very pulpits
 they

*Good gospelly
 counsell.*

*Of the Patri-
 arche Fraun-
 ces.*

*Alcoran is
 the whole
 Booke of the
 Turkes lawe.*

P. iij.

Pasquine in a trauunce

*Deuine Doctrines
drawne
out of Legenda Aurea, or
such lyke.*

*The Patriarches strue
who should be
chiefe.*

*Peters see, at
Antioche.
One Pope
speaketh a-
gainst ano-
ther.*

they are so bolde to preach it, and to tell also this notable shamlesse lye, that is, that one that desired once to know in what place Saint Fraunces was, ran out of his wittes, and was lette rounde about all the partes of Heauen, and neuer founde him, at the last, he came to the throne of the diuinitie, where demaunding for Saint Fraunces, Christ then rose vp from his seate, on the right hand of God the Father, and opening his clothes vpon his brest, and forthwith came Saint Fraunces out of his side, then came he to his wittes againe. Marforius. Who was that? Pasquine. It was a fricr. Marforius. It was a false knaue thou wouldest haue sayde. I beleue that well, that he ranne out of his wittes, but I beleue not that he came afterwarde to himselfe againe, for if he had not bene altogether beside himselfe, he woulde neuer haue letten escape his mouth, so greac a blasphemie, and so heaflly a folishe tale, meete for Mahomet or Lucian to tell: and it seemeth there is so great blindness in the world, that there are suche that will soner beleue this deuillish denise, than the truth of the Gospell. But what did those head Patriarches? Pasquine. They did strue for the primacie of the Church, for he of Canstantinople sayde, that to him appertayned the title of vniuersall and chiefe Bishop, bicause there with him was the see of the Empire. He of Ierusalem, he woulde haue it for himselfe, alleaging, that in that place, the highe Bishop Christ had triumphed. He of Antioch, he woulde needes haue it, allcaging that Peter chief of the Apostles, there had kept his see, and that he was neuer at Rome. He of Rome (not regarding the saying of Saint Gregorie, who sayde, that he shoulde be Antichrist, who woulde be called the vniuersall

nershall or chiefe Bpshop ouer other Bpshops partly
by deceite, and giftes, and partly by force, obtayned
at the last, to be called the chiefe Bpshop, the greatest,
the higest, vniuersall, most blessed, most holy, and the
lawful successour of Peter, and of Christ. Marforius.
What sayest thou, that Peter was neuer at Rome?
Pasquine. That matter is to cleare: and if thou doe
not beleue me, reade that booke intituled. Quod Petrus
nūquam Romæ fuit. To which autho? I referre thee,
bicause I will be brieft. Marforius. I will seeke to
haue it, as soone as I can, and wil reade it ouer. But
what sayde the Patriarche of Alexandria? Pasquine.
And he also alleaged reasons, and shewed, that for
as much as he is nere to Babylon, and that Babylon
hath bene alwayes the head of all abomination, and
bicause Babylon is the greatest of all other Cities, it
was good reason, that he shoulde be the head: and so
much the more, that if Rome woulde so fayne be the
head, it must needs be called Babylon, as in Petrarke
the Poet is to be sene, who had learned the same in
the scholehouse of Saint Iohn the Euangelist. Mar-
forius. By my fayth he sayde not amisse in his kinde.
But let vs speake a little of the Prophets, saydest thou
Esay, Ieremie, Daniell, and the rest. Pasquine. Not
one of them, but the sonnes of Balaam, who loured the
rewarde of iniquitie, and was therefore reproued by
theASSE. Marforius. Are there no Prophetes in the
newe Testamente? Pasquine. Yes that there are.
Dost thou remember that heretofore, we reck-
ned the Prophetes, among the offices of the Church
of Christ: for I meane nothing of the olde Prophetes,
but of those that haue followed and yet doe the way of
false Prophetes, and of such as haue prophesied for
rewarde.

*The Popes
vaine glorious
titles.*

*Babylon the
head of all abo-
mination.*

*Petrarke calls
it Rome
Babylon.*

Prophetes.

Num. 22.

Paſquine in a traunce

*This worde
Prophete hath
two mean-
ings.*

*The difference
betwene the
Prophete and
the Doctor.*

*The Popes
Prophetes are
not inspired
by God.*

*A blessed
companie if
a man should
rake Hell.*

rewarde. But thou muſte learne, that theſe wordes
Prophete & propheticke ſignifie two things, the one is,
he that by diuine inſpiration foretelleth thinges to
come, and diſcouereth ſuch thinges as are hidden, and
that can not be knowne by mans witte or cunning,
theſe are called Prophets and ſeers. This worde Pro-
phete alſo ſignifieth a Doctor, or teacher, not euery
Doctor, but him that is ſente by God to inſtruate the
Church, and to reſorme it, being better replenished
inwardly in ſpirit, thā furniſhed with worldly know-
ledge, and in this poynt is the Prophet different from
him that is but ſimply a Doctor, for the Prophet, tea-
cheth onely heauenly thinges, and the Doctor embra-
ceth alſo humane ſciences, and the artes liberal: the
Doctor may teache, thoſe thinges, which he hath lear-
ned out of booke, and at the mouth of men. But the
Prophete muſt be inſpired of God, and inſtructed in
the hard meanings of the ſcriptures, the better to ex-
pound them. In this Heauen ſawe I, both ſortes of
Prophetes, ſauing that, neyther thoſe that foretolde
thinges to come, nor thoſe that taught religion to the
Church, were not inſpired by God, nor by the ſpिरितe
of Chriſt, but by the Prince of darkneſſe, and the ſpi-
rite of Sathan. And they that foretolde the thinges
to come, were Wylſardes, Southſayers, Sozcerers,
Enchanters, Pegromancers, Astrologiens, and ſuch
as followe the damnable art Magique, among the
which, there were Popes, Cardynalles, Biſhops,
Abbottes, and all ſortes of Friers, but moſte chiefly
the Friers of Saint Dominick, and Saint Fraunces,
who with ſocery & witchcraft, (the which they chief-
lye apply) learne euill and deuiliſh artes. Marforius.
This thing is moſte true, for a man maye read, that
Silueſter

Silueſter the ſeconde, gatte to be Pope by the helpe of the Diuell, & with this condition, that after his death he ſhoulde be wholly the Diuels owne. And in our dayes Paule the third called Pope ſarne ſe or Franſie whether ye will, in Aſtologie and diuination hath not left his lyke behinde him. Paſquine. It is no lye at all, and therfore, bicauſe he woulde haue a companion in this arte, he made Denis a frier of the order called Serui, a Cardinall. And this Paule chalengeſh the praiſe of this art wholly to himſelfe, and by good reaſon is it due to him, for in this arte he hath ſpente al his lyfe. But a man can not ſay whether by this his art, he could tell aforehand what would come to paſſe when he ſente to wake the waſpes of Germanie, that were on ſleepe. Marforius. I beleue right well, that in this poynt, he is yet ſtill wyde, and deceyued in his Alinanacke which he accompteth his Goſpell. Paſquine. Thinkeſt thou then, that by his art he can tell whether he muſt goe when he is dead? Marforius. I do not beleue, that he thinketh therebpon, for he in Rome, it is certainly ſayde, that he beleueth that the ſoule is mortall: and I in his talke haue ofte tymes perceyued it. Paſquine. Yet dothe not Peter Leues his ſonne doubt, that the ſoule is immortal. Marforius. Yea yea, no more than the Epicures and the Seducers, and his Father, and alſo Cardinall Chietti al his whole lyfe doth witneſſe. Paſquine. Juſt euē ſo, and ſithe we are nowe come to talke of Cardinall Chietti, me thinketh, he is well worthye to be numbred among the Prophets of this heauen. Marforius. And for what occaſion? Paſquine. I will tell thee the whole matter A Gentleman of Venice, ſel in contention with his wyfe vpon a certayne doubts to be de-

*A vertuous
ſtudie of a ho-
ly Father.*

*Like will to
like.*

*The Pope
doubteth of
the immortal
litie of the
ſoule.*

*Qualis Pater
talis filius.*

M. g.

clared

Pasquine in a traunce

*A very prosper
per practise
not vnlike
the deuises
vsed by the
holymayde of
Kent.*

*The Knaues
will tell tales
out of the
schole.*

*Marke the
knauerie of
this Coll Pros
phete.*

*These knaues
haue manye
such knackes
in their Bous
gets.*

clared in foro conscientiar, the matter was suche as troubled them both, the woman being more curious than the man, as women lightly haue speed consciences, was the first that would be cleared of this doubt, she goeth to the Church of these Chiettines, and there confesseth hir selfe to one of them, that was a subtile Apocrite, openeth all the matter, and prayeth him to resolute her of this doubt, he did as well, as he could, then goeth he to the Arch Apocrite Chietti, himselfe, and openeth to him the whole confession, (as it is the olde vse of so many as be Chiettines) when he had well vnderstode it, he commaunded him to be secrete, and finding out the resolution thereof in the Canon law, marked the place, and taried til this gentleman came vnto him, who was wonte to come for like matters to him very often, the morowe after he came, and being alone with Chietti, after foure or fve words, when he was comming to his demaund, that did so burthen his conscience, Chietti commaunded him to holde his peace, toke him by the hande, put his hande into the booke, and shut it fast in the place which he before had marked for that purpose: and then byd him tell his tale, and when he had ended, this Coll Propheete Chietti sayd to him, looke there, where you haue your hande, the Gentleman opened the booke, reade, and founde that he sought for, and not thinking that any other creature had knowne it but his wyfe, forthwith fell downe on his knees, and worshipped him, as it had bene an other Christ, that had knowne the secretes of mens hearts. Marforius. I knowe a thousande other such trickes of blinde prophecies, whereby learning the secretes of simple sieley soules, they shewe thereby themselves so be Propheets. For the great profite therfore

foze, which they get thereby, do they with suche rage
 seeke to mayntayne this confession. Pasquine. If thou
 knowe a thousande, I knowe ten thousande. But be-
 cause there is at this present other matter to talke of,
 we will retourne to speake of these Prophetes, which
 there had the charge to teache religion. They taught
 no maner things y were heauely, but things worldly,
 nay rather Deuillish: and sought to please men, and
 praised themselues, and their owne things, and ad-
 uauced them bp to heauen, & to conclude, they were
 all of those of whome the Lorde by his Prophete com-
 playneth, saying: They preach lyes vnto them in my
 name, I haue not spoken with them, neyther gaue I
 them any charge neyther did I send them. Of whome
 oure onely Mayster and Sauour Iesus Christ, war-
 neth his Church, saying: Beware of falsse Prophetes
 that come vnto you, cladde in shepes clothing, but in-
 vwardly they are rauening Wolues, ye shall knowe
 them by their fruites. Loe, the Lorde sayth playnely
 vnto vs, that we should beware of them. And because
 we shoulde not be deceyued, he teacheth vs to knowe
 them by the fruites they work. What maner of fruites
 those be, of the Court of Rome, & of all the followers
 therof, how bitter, rotten, Worme eaten, sowre, ful
 of popson, and how much to be auoyded, euery man
 may without controuersie confesse. From these ther-
 fore we ought to beware, by the commaundement of
 our Lorde and Sauour, who shall say vnto them in
 the day of iudgement. I neuer knew you, depart fro
 me you that vvorke vickednesse. Marforius. Let
 vs therfore let them alone. But whether wentest thou
 afterwarde? Pasquine. We went into a maruellous
 great courte, which had many rotomes seuered one

No true Pros-
 phets.

Iere. 14.

Math. 7.

The goodnesse
 of these Ro-
 miss fruites.

Luc. 13.

The court of
 the Popes
 heauen.

Pasquine in a traunce

*Iust iudges
ment and
poyde of feare
when sentence
was giuen as
gainst the
Diuell.*

* Iohn.14.
† Act.10.

*The office
and duety
of an aduoc
ate.*

from an other, where satte most seuerie Judges, there were many matters treated of, and there was suche a scolding among the Proccors and aduocates, that demanding, who those Judges were, I could not heare, what answer was made me. Marforius. Howe didst thou to vnderstande it afterward? Pasquine. I withdrew my selfe a little out of the noyse, and then I asked. Marforius. Who coulde tell thee the order and forme of that Courte? Pasquine. A Deuill against whome his matter passed, wente his waye iombling to himselfe. Marforius. Who did he saye that these Judges were? Pasquine. He spake Crake, I vnderstode him not well, whether he sayde, they were Apostles or Apostates. Marforius. I did neuer belue before nowe that there were Diuels in Heauen, nor that there was any neede of other aduocates, than of Christ. Pasquine. Whence doest thou gather this opinion? Marforius. Out of the middes of the Gospel. Pasquine. Art thou of a popish Lawyer so sone become a Gospeller? Marforius. Thou art cause therof, that hast warned me to search the Scriptures. Pasquine. Tell me therefore the place. Marforius. I remember Christ sayeth, that he is the * vvay, the truth, and the lyfe, if Christ be the truth, and if he be † Iudge of the quicke and the deade, as the Scripture sayeth, what neede is there then of so manye aduocates? for by the lawes I terme y the aduocate is not ordeyned for any other purpose, than to enforce y Iudge of the truth, wherby I conclude mine argument, that if the Iudge be the very truth it selfe, what neede is there of any to declare the same vnto him? Pasquine. If I shal shew vnto thee, that in this place this worde Aduocate is as much to say as Mediator, howe wilt thou aunswere me?

me : Marforius. Paule sayeth, that we haue an * aduocate appointed vs by the Father, to be a † Mediator for vs towarde him. In an other place, the father sayeth, that Christ is his vvelbeloued sonne, in vvhom onely he is pleased. If Christ be appointed by the father to be a Mediator for vs, and if Christ onely be acceptable to God, wherfore will we seeke other aduocates : Do not we commit great iniurie to the father and to the Sonne, putting in his place, an other aduocate, as though he were more acceptable to the Father, than Christ, or if he were more sufficient than Christ. Are not we verie fooles in that we will haue those to be our aduocates, that haue neede of an aduocate themselves : Christ onely is righteous, and all men are sinners. And this is it that Saint Iohn sayeth in his canonickall Epistle, My little ones, if any man sinne, vve haue an aduocate vvith the Father Iesus Christ the righteous : If there were other aduocates, they had neede to pray for themselves, for they also had neede to be made righteous : But Christ onely is the aduocate that is righteous, and hath no neede to praye for himselve, but * prayeth onely for vs, all other had neede to pray for themselves, and to sacrifice for themselves : and their prayers and sacrifices are not perfect, therefore are they often tymes renewed. But Christ hath once onely and for euer prayed, and sacrificed for vs, and for his owne merite sake hath bene heard. Pasquine. Oh Marforius, this disputation of thine, maketh me thinke, that thou are no more Marforius, and I hope surely, that this nexte spring thou wilt, as the serpents doe, cast thine olde skinne. Marforius. I desire vvith the Gospellers, and not vvith the serpentes, to cast awaye mine olde learning. Pas-

Q. iij.

quine.

* 1. Iohn. 2.

† 1. Timo. 2.

Maht. 3.

*Great iniurie
done to Christ
when any or
ther a duocate
is sought.*

1. Iohn. 2.

* Iohn. 17.

Heb. 10.

Math. 10.

Pasquine in a trauunce

quine. That is it, that at Easter the petle shauelings were wont to yelpe out to the grosse and Ignorant people, in a tongue that neyther parte vnderstode. Marforius. And good reason it is, that to him that vnderstandeth not, things be spoken, yea and not vnderstode by them that speak them. Pasquine. But now let vs follow on our story. Marforius. I desire it much. Pasquine. Heardest thou not what was done before these Iudges. Marforius. I heard, but I haue forgotten to aske thee, what allegations they bring forth in defending their causes: doe they vse Bartolus, and Baldus, and suche other spill causes to set men together by the eares? Pasquine. I wyll tell thee, the Iudges giue not sentence, when they haue heard the matter, as they do with vs, but euen as if they had heard neyther party, they sende them both to the balaunce to be tryed. Marforius. What is that balaunce? Pasquine. In the middes of this Courte, standeth a great Saint, that is wynged, and in the one hand he holdeth a huge payre of Balaunce, and in the other hande a sword, and when the matter hath bene well bytold, before the Iudges betwene the Deuill and the Aduocate, they come to this Saint, as to an Arbitratour who setteth his balaunce euen, and in one of them the aduocate putteth all his clients things, as Masses, Bulles, Pardons, Prayers, sundry seruices of our Lady, and of the holye crosse, and Dirges for the dead, Beads, Rosaries, Pilgrimages, Fastings, Friers Hoods, Friers Coates, as gray, whyte, asure, and blewe: bolwes, abstinences, whipping of themselves, garments of haire, and such like Trumperie, and in the other scale of the balaunce, they put the wretched self soule, and to this scale of the balaunce to make

*Bartolus and
Baldus.*

*Saint Michael wayer
of soules.
A vengeance
craftie aduocate
case that
could match
the Deuill.
Masses and
such trash
shewed forth
in euidence.*

It way the more, taketh hold and hangeth fast a foule
great Deuill and a fatte, such as commonly the Pri-
ors and Prorincialles of the Friers are. Marforius.
What a craftie parte is that, mette in dede for the
Deuill, that to make the balaunce waye the more,
hangeth thereat rather a fatte Deuill than a leane.
Pasquine. Nay this is not ynough, for that Deuill
that clingeth so fast, shaketh, stirreth, and moueth the
cordes of the balaunce, puncheth the soule, and doth
all that he can to make his parte waye downe the hea-
uier. Marforius. And that great winged Saint what
doth he when he seeth this? Pasquine. Then is he in a
great rage, and layeth vpon the Deuill flatling with
his sword, and threateneth him with a redde Crosse
that he weareth on his bzeast, where vpon the Deuill
coucheth and is somewhat more still, hanging downe
his heade lyke the For, that the country man ouer ta-
keth from whome he had stolne a Henne, and though
he be well beaten, yet letteth not goe his Henne for al
that. Marforius. A pretty similitude, but what follow-
eth then of this waying? Pasquine. If the workes
waye downe, then is the soule ledde with great pompe
to some one of those places aforesayde, and there is com-
mitted to the chiefe gouernour, who placeth him, ey-
ther higher or lower, according as he hath deserued,
but if the Devils parte of the balaunce waye more, he
goeth straight to Hell or to Purgatorie. Marforius.
Why callest thou it Purgatorie? Pasquine. Because
the rude country people, and such as is boyde of witte
and vnderstanding pay sweetely, to be deliuered from
that horrible and fearefull inuention. Marforius. I
vnderstande thee, but tell me the name of the wayer.
Pasquine. They sayde it was Saint Michaell. Marfo-

*The craftie of
the Diuill.*

*Michaell bea-
teth the deuill.*

*Great honor
and ioy, when
the Pope wins
neth a soule.*

*Purgatorie
iustely called
Purgatorie.*

Pasquine in a traunce

*Michaell in
loue with a
Bul, looke Leo-
genda aurea.*

*The fable of
Saint Micha-
ell.*

*Lucanus the
Poete.*

*Friers and
lyers shap'd
both in one
moulde.*

*Draffe good
ynough for
Hogges.*

rius. Is that he that they sayde was in loue with a Bull in the hill of Garganus? Pasquine. It is euen he. Marforius. Is he not weary of so hatefull an office? Pasquine. Yes sometyne, but that country man that gaue the name to the hill Garganus at tymes helpeth him. Marforius. What, did a man of the countrey giue the name to that hill? Pasquine. So is it to be read in y^e hystorie of Saint Michaell. Marforius. How can this hang together, for it is to be seene that long before this fable of Saint Michaell was heard of or knowen, this name of the hill Garganus was? as I remember I haue seene in the Poete Lucanus, who sayeth. In Pulia a hill that Gargan hight into the sea doth reache. Pasquine. That is out of doubt, for I alleaged also this verse once against a Frier, who had in the Pulpit recited this foolish tale, and he aunswere me, hauing nothing else to say, your Poetes (or he) are all lyers. Marforius. What a wise answere he made, meete and worthie for a Frier, nay rather worthy of halfe a dosen good stripes with a quodgell: and what sayedst thou to him agayne. Pasquine. I looked about me, if I coulde finde anye thistles, to giue the Ass for his labour, for this kinde of beastes, if a man giue them any deintier meate, they can not sauour it, and suche as they sauoure not, they vterly dispise. Marforius. Coudest thou tel by any meanes, whence this same Saint Michaell had his beginning? Pasquine. Euen from the verve ignorance of Friers. Marforius. Peraduenture it is sayned, as thou haste sayde before of Saint Christofer? Pasquine. Euen so it is. Marforius. Why then, vnder this representation or Image, is conteyned somewhat else, than that which is outwardly seene? Pasquin. Yea out of doubt. Marforius.

Marforius. And what is it? Pasquine. Gods iustice, for so did those anniciēt Christians, set forth this same, taking it from the Gentils, who did almost in the selfe same sort, set forth iustice. Marforius. What the Diuell meaneth it, that they haue chaunged so holy a representation into so foolish and wicked a fable? Pasquine. Bicause the worlde hath giuen so great authoritie vnto these lying Friers, that al maner of falsehood is both beleued and graunted to, at their hands. Marforius. I maruell muche at this one thing, that the Christians haue suffered themselues hitherto, to be so mocked with these false and foolish histories. Pasquine. I knowe not howe it commeth to passe, but I am sure, if Lucian had knowne them, he would haue put them in his booke De veris narrationibus. And euery man woulde haue laughed at them. But bicause the Friers say, and affirme, that Saint Michael had to doe with a Bull in the hill Garganus, all men take it for the Gospell, or rather to be better beleued than the Gospell, for the Gospell maketh vs to perceyue and vnderstande their lyes and deceptes, and it commaundeth vs to beware of them, and not to beleue them, and yet for all that, are they beleued. For there is not in the world any thing so farre past all beliefe, that being spoken by the Friers, is not fully & wholly credited. And if any man doubt therof, they crye, that we rather ought stedfastly to beleue, than to go curiously searching, or else they cry, downe with him for he is an Heretique. Marforius. I will therfore, from hence forth stedfastly beleue, that they are all false knaues, rather than go search whether they be so or no. Pasquine. Thou shalt do well so. But for to follow our historie, I tell thee, from this courte, which

R.ij.

was

Saint Michael, fable, a figure of Gods Iustice.

The worlde abused by Friers.

Lucian.

What the Gospell causeth.

Friers use violent persuasions.

Beati qui non viderunt et crediderunt.

Pasquine in a trauunce

*The Pallace
of the Popes
Heauen.*

*The fashion
of it.*

*The Popes
Saints can
not abide the
light.*

*The Popes
heauē resem-
bled to an
Alchimyſtes
ſhoppe.*

*The Sonne
and the Mone
ſhine both at
once.*

*Straunge
vertue of
Beads that
can darken
both Sonne
and Mone.*

was very great, we went to the Pallace, which was in the middelt, and in the highest part of the Citie, this Pallace seemed not to be very olde, but a man might see, that it was begonne with so great cost, y it could not as yet be finished, euen as Saint Peters Church at Rome that hath filled so many Popes Purſes, the fashion of this Pallace was like to that of the Coliseo, but yet with this difference, that it was all couered ouer. Marforius. It muste needes therefore be verpe darke. Pasquin. It was in dede exceeding darke, but knowest not thou that the Saints of this Heauen can abide no light, and rather will they haue the light of Candel, than of the sonne? For as sone as we were entred in, we saw, all things smoked with the lay of the Candel & Lampes, and the walles & the Pillers, were laden with little painted tables of bowes, & with Golde and Siluer. Marforius. This seemeth to me to be an Alchimyſtes shoppe. Pasquine. There was onely one difference betwene them, for this place was full of Gold and siluer in dede, which the Alchimyſtes haue not. And to say more, in the heart of the Pallace in a highe seate sate a Quene, of a duskye coloure, which had at her backe the Sonne, and at her ſete the Mone. Marforius. How can it be therefore, that the place should be so darke, as thou sayest, if there were both the Sonne and the Mone? Pasquine. I will tell thee how it can be. This Sonne that closeth y Quene, hath not his beames at libertie, for if it had, out of doubt it would giue light to all the whole place. Marforius. And what letteth it? Pasquine. This Sonne is compassed about with a payre of Beads, the which, Saint Dominicks fraters haue put rounde about it, so y it can not spread forth his light: & for this cause the

the place remaineth darke, and needeth candels and lampes. Marforius. What payre of Beades is that? Pasquine. It is that, which they call our Lady Psalter, that which the hoggish herde of Friers, do also call the Bosarie, that with the which the Watermoffers, or rather the Anemaries, are giuen by tale to God, nay rather to the Deuill, that which euery foolish woman carpeeth in her hande, when she goeth out of her dozes in the morning, that which is sayde more with the hands then with the heart, that which is paynted all wayes in the hande of Ipocrisie, that which souldiers make more conscience to leaue of, than they do to kill a man, that is it. Marforius. I vnderstand thee well. I haue bene also of this opinion hitherto my selfe, that he could not be saued, which had not mumbled ouer his Beades, at the least once euery daye. But I maruell yet of an other thing, howe is it possible, that the sonne which is so great (as they y write of the Mathematicall sciences affirme) can be comprehended in so little a space, and about a Quene, it muste needes be, that that Pallace shoulde be an other worlde, and that that Quene shoulde be mosttiously great without measure, if this could be. Pasquine. Thou must vnderstande, that there is a great difference betwene that Sonne and the Moone, which we see in this worlde, and them that clothe this Quene. Marforius. If there be that difference, which is betwene a thing that is true, and a thing that is sayned, it is very great. Pasquine. Thou hast hit the truth. Marforius. Followe on the rest sith I vnderstand this so wel. In this great Hall, all full of benches (as that is of the great counsell at Venice), was assembled a counsell of all sortes of Saintes, a number infinite Marforius. Came they
 All. there

*The description
 tion and vse
 of Beades.*

*Ipocrisie al-
 wayes carieth
 Beads.*

*The Counsell
 of all Saints.*

Pasquine in a traunce

*The scope and
ende of their
counsell.*

*Why in olde
tyme so many
counsels were
so easily cal-
led.*

*Why counsels
in these dayes
can not be as-
sembled.*

*The effect of
counsels.*

therefore in this heauen call^{ing} Counsell without anye
businesse: and in earth neither by somoning, nor no
other way, can it assemble: Pasquine. *Yea*, but the
cause is, that these Saintes doubt lest if there shoulde
be a counsell called in earth, there shoulde somewhat
be done in it, that might not wel please them: but in
their counsell, there is no daunger at all for them, for
all with one will and careful studie seeke to maintaine
and increase their Kingdome, and (if it were possi-
ble) to ouerthrowe the Kingdome of Christ. It is
true in dede that in the olde tyme, counsellors were
easily called together in earth, and for this cause, for
that there was not one, that toke Christs part, or if
he toke his part, durst discouer himself, for then would
they haue burned him quicke, as they did Iohn Husse
and Ierome of Prage, and manye other, bicause they
defended the truth of the Gospell against the falsehode
of Poperie: But now, that they see a good parte of the
people of Christendome, and of other nations, haue a
good opinion of Christ, and an euill of the Pope and
his followers, they are so slowe to the counsell, that
thoughe the Emperour desire it, and all the worlde
looke for it, yet can it not be had: in so great hatred
haue they the truth, for feare, that it be not knowen a-
broad. I speake not this, as if the god and Godlye
men had neede of counsels, nor of the helpe of men,
but bicause their doctrine shoulde be knowen for true,
holpe, and godly as it is, and bicause it shoulde not
seeme, that they fly, or auoyde the remedies of strife
and contention, bled by those of old tyme, and bicause
the consciences of the weakie shoulde be satisfied, and
last of all that hauing Campo franco. That is to saye
free ground, they may enter into the listes to combate
with

with their aduersaries, armed, not with yron nor
 Steele, but with the sacred Scriptures, and the holpe
 ghost, and there slaying al deceyte and falsehode, make
 the truth open and manifest. But as for the godly,
 they haue had the counsell of Iesus Christ, with the
 ioynt assent of all the holy Apostles, inspired by the
 holy Ghost, the which counsell shall endure for euer.
 But in this Pope the counsell are gathered together
 the Kings of the earth, the chiefe Priestes and al sorts
 of these Saintes, against the Lorde and Christ his
 Sonne. Marforius. A man may see in effect, that the
 Pope will needes haue the counsell kept at Trent, to
 the which for all that, the Dutchmen neuer resorted.
 Pasquine. Howe can it be Marforius, that y^e shouldest
 not vnderstand the subtiltie and falshood of the Pope?
 knowest thou not, that when two will fight the com-
 batte together, it is first requisite that they haue free
 ground, and that then they be in Armour, Horsies
 and in euerye other things equall, that the one haue
 not one iote of aduantage of the other? Tell me,
 wouldest thou goe to fight with thine enemy, at home
 in his owne house, with disaduantage, nay rather
 when thou couldest not occupie thine owne weapons,
 nay, with one, who beside that he is thy mortall eni-
 mie, were both the one party that shoulde fight, and
 also Lorde of the soyle wherein the listes are? The
 Pope kepeth his counsell at Trent, and to whome
 belongeth Trent? to a member of the Popes, and be-
 side that, it is subiect to Ferdinando, a most bitter per-
 secutour of the Gospell. Beholde for the first parte,
 there is no free ground, then afterwarde, that this
 counsell is kept, where the Pope beareth so great a
 swaye and maintayneth his tirannicall authoritie, the
 which

*Verbum do-
 mini manet
 in eternum.*

Psal. 2.

*Equalitie
 would be re-
 sed in tryall
 of waightrie
 matters.*

*The Pope ne-
 uer fighteth
 on euen hand.*

Pasquine in a traunce

Who be Heretiques, and who be no Heretiques after the popes iudgement. The Dutchmen first smeled out the Popes craftie conueyaunce.

The song of the Popes Saints.
Psal. 2.

Math. 11.

which while it endureth, there is no speaking against him, and he that speaketh against him, is but a deade man : And though they graunted sauſecondutes, they breake them as faithlesſe people, covering themſelues with their curſſed lawes, which ſaye, that promiſe muſt not be kept with Heretiques, and they call Heretiques, not ſuch as ſpeake againſt the Goſpel, as they doe, but ſuch as ſpeake againſt their curſſed conſtitutions. And I wil tel thee further, that the Dutchmen haue diſcouered all this geare, and if they had gone to the counsell, they had bene diſpatched out of the waye, & thou wouldeſt needes haue them go home to there Enemies, which is Lorde of the liſſes : but to hold a councel in a free place, and with equall match, they will not heare of. Marforius. In dede thou ſayeſt the truth. But in this counsell of Saints that thou ſpeakeſt of, diſt thou come in. Paſquin : I came in, I ſawe and heard all the whole. Marforius. But how did they ſuffer thee ſo to doe : Paſquine. They coulde not ſee me, for my good Angel as long as pleaſed him, had made me inuiſible. Marforius. What heardeſt thou in the beginning : Paſquine. All cryed with one voyce, Let vs breake their bondes, and caſt avwaye their yoke from vs. Marforius. What bondes : what yoke ment they. Paſquin. The bondes of peace & loue, & the yoke of our Maſter & Sauour Chriſt, that is to ſay his doctrine, for he ſayeth, Take my yoke vpon you. &c. Marforius. Why, & did they ſeeke to break, ſo ſwete and holy bandes : and to caſt awaye ſo light and ſo pleaſaunt a yoke : Paſquine. Yea, for to the wicked and to the euill lyuers, the precepts of righteouſneſſe are bitter and vnpleaſaunt, but vices are to them ſwete and pleaſaunte, and vnder the colour of well

well doyng, they followe all maner of wickednesse. Marforius. This do I know right wel, but what other thing were they doing? Pasquine. They were treating howe they might bring Germany into the lappe of the Romishe Church, eyther for loue, money, or by force. Marforius. Speake they nothing of deccites and treasons? Pasquine. These men rather do them, than talke of them. Then called they for one Saint Ioyce, and they all besought him, that he would cause the Princes of Germany to haue many sonnes. Marforius. For what occasion? Pasquine. To the ende, (the better to maintayne so many sonnes in estate and reputation,) they should be constrained to seeke at the Popes handes, some good benefice, Bishopricke, or Cardinalship. Marforius. I haue hard say, that many Flemings goe to this Saint Ioyce, who hath a Church in Fraunce, that they maye haue children, and they speede of their purpose. Pasquine. It is true, for whyle they be on their voiage, saint Ioyce bleseth þe priests and friers as instruments with their wines. They were treating also, howe the learned men of Germanie, might be corrupted with rewarde & with letters, and with the deuises of certayne Cardinals, that seeme to be better learned, and better than þe rest. But that which in this counsell with greatest studie was sought to be prouided for, was to cause the Pope forthwith, without any other consideration, to giue al his whole help to Charles þe fifth, for they doubt much that Charles wyll fall to some agreement with the Lutherans, to the great hurte of this heauen, or else least the Lutherans shoulde haue the better hande, which if it shoulde come to passe, eyther the one way, or the other, this heauen is ouerthrowen and destroy-

*Politique
setches vsed
in the Coun-
sell.*

*Saint Ioyce
patrone of
fruitfull
succession.*

*Spiritually
begotten chil-
dren meete to
maintaine the
Popes spiritu-
al kingdome.*

*The weighti-
est matter of
all the coun-
sell.*

*Charles the .v.
suspected by
the Pope.*

S. J.

ed full

Pasquine in a traunce

*Ferdinando
vpon condici-
on shal haue
ayde from the
Pope.*

*Papiste Doc-
tors.*

*The Popes
heauen build-
ed vpon Ig-
norance.
Ignorance
mother of all
errors.
The ductie of
a king.*

*Fraunces the
French King.*

full and whole. They were treating also, that great
aide should be giuen to Ferdinando, who hath a great
many children, and a sore warre euē at hand, and hath
his dominton very weake, but with this condiciō, that
he shoulde sal to playe, make warres, vse good chēre,
earely and late, and suche lyke things, rather than
to the studie of searching out the truth, naye that he
shoulde rayther put to death all suche as confesse it,
and after this sort shoulde bring vp his children: and
besyde all this, that he shoulde not keepe in his Court
other than such as Faber, Ecchius, and Hosius. Marfo-
rius. Thou must not maruell, that these spitefull (I
would haue sayde spirituall) men, will not haue men,
and chiefly Princes, to meddle with holy scripture,
for this their heauen is builded altogether vpon ig-
norance, and wouldest thou haue them desire anye
other thing, than Ignorance to al other men, which
is the mother of all errors and euill: Of pleasures I
speake not, for therein they farre excēde Sardanapa-
lus, and Zerxes. But aboue al other things, the due-
tie of a king or Prince is, to feare God, and defende
the true religion, which is contayned in the Gospell,
to loue wisdom, and in al goodnesse and good gouer-
nance of himselfe, to be so muche the more better,
than other, as he is higher in degree and dignitie, and
yet for all this, is euery one of them become a grea-
ter persecutour of the Gospell, than any Nero: for the
which, they shall haue of God their iust punishment,
and soner than they thinke for. But what, was there
nothing determined concerning Fraunces the French
King: Pasquin. They were al of this opinion to send
him some flatterer, or other stale courtier, thzoughly
instructed with the fine fetches of the court of Rome,
who

who for enery thing that the king shoulde doe, or say, were it neuer so foolish or euill, shoulde saye, oh well done Sir, and to cause him still to remember the title of most Christian King, which his progenitors receyued from the Bishops of Rome, & therefore should with all his power defende the dignitie of those that gaue so goodly a title, and if he woulde that the name of moste christian King shoulde be truly beressed on him, he should not saye to persecute Christians euen to the death, vnder the colour of Heretiques, and Lutherans, and those that are contrarie to such as gaue him that title. For other things, that he shoulde fall to dauncing, to banketting, to serue Venus, and to hunting, rather than to fauoure learning, as it seemed, he would doe. Marforius. Let him beware that the fyre of the Lutherans (that he hath burned) do not kinde and burne by his whole realme. He, and other princes his followers shoulde take heede, how many kings there haue bene, (that soner than they thought for) hauing washed their handes, in the bloude of the Martyrs of the highe Lorde of all, haue bene by him sharply punished: for the very ashes of them that haue bene persecuted and haue dyed for Christes sake, crye vengeance. But if he wil appease Gods wrath, and be worthily called most Christian King, let him cause Christes pure Gospel, to be freely set forth within his realme, let him casse downe Images, let him restore the true vse of the Sacramentes, and vvorship God with spirite and truth, and not with the handes, nor with incense. And so say I, of other Princes, if they will be (truly) Christians, and if they will not euen shortly seale the scourge of God, who hath giuen them power, to the ende they shoulde defende his Gospel,

S. I.

and

*The Popes
counsell to
Kings and
rulers.*

*Marke howe
Pasquine prophesieth of
Fraunce.*

*Apoc. 20.
The way
to appease
Gods wrath*

Ioan. 4.

Pasquine in a traunce

*Auignon
vsurped by
the Pope.*

*Machomet
and the Pope
are brothers.*

*The King of
Englande.*

*How the poss
sessions of the
Church should
be bestowed.*

1. Thes. 3.

and not y^e they should persecute such as defend it. Mar-
forius. Were not these Saints afeard, that the King
woulde take agayne Auignon from the Pope, and
the other places, that he vsurpeth, or that he woulde
giue ayde to the Lutherans in this warres: or else
would do these Saints some other harme: Pasquine.
They doubted this nothing, all the while the King
was in league with the Turke, for Machomet and the
Pope are brothers, and hereby thou mayest perceyue
it, that when the Turkes armie passed along the Sea
coastes, of the Popes dominion, it did there no maner
hurt, nor damage: but rather good, but if the French
King shake off the league with the Turke, then are
they in a wonderfull suspicion. Marforius. What
was sayde of the King of Englande: Pasquine. They
were sore in doubt least other Princes woulde follow
this kings example in taking away the possessions of
the Church. Marforius. Is it lawfull to doe it: Pas-
quine. Yea, if it be done, to put them to better vse,
naye rather, Princes are bounde to haue regarde,
that the possessions of the Churches vnder their sub-
jection be dispensed to the poore, impotent, for the ma-
riage of honest maydens, to the godly ministers of y^e
true Churches, and not to lying Fryers and idle
priests, enemies to the Gospel, as thou mayest see, In
Codice Iurisconsultorum. And saint Paule sayeth, He
that laboreth not let him not eate. The same do I say
also, of the treasures of the Church, as vessels, veste-
ments, Images of Golde and Syluer, Jewels, ba-
ners, crosses and such lyke, which eyther idle priests
and Fryers (enemies of the pure gospell of Christ) do
enioy, and eyther do vnprofitably reserue for ambiti-
on, consume in lecherie, or else for superstition doe
worship.

worship. Marforius. I surely thinke that these posses-
sions were left to the Church, to the ende they should
be disposed in suche sorte as thou haste sayde: and to
say þe truth, what doth Gold in the Churches: as that
Poet sayde. But was there any other thing in doing.
Pasquine. It was decreed to encrease the number of
the Cardinals, & to cause that of al the chief houses of
Italie, and else where abroade, there shoulde alwayes
one or other of them be a Cardinall, by this meanes
to keepe them alwayes in the deuotion of the Church
of Rome, the which they now, through the reading
of holpe Scriptures, beginne to knowe and forsake,
that they may enioye the libertie of the Gospel. But
aboue all other things, that their shoulde be alwayes
vi. or. iiii. at the least of the Venetians, Cardinals, and
this they ment, because they knowe, what a number
of those Senatours are wyttie men, and of profound
iudgement, doubting least they should slip their heads
out of the collar, and most of all, seeing that sacred Se-
nate, (when it hath bene often tymes by the Popes
Legates, pricked forward to the destruction, & slaugh-
ter of their vessels, because they withdraue themselves
from the Popes tyrannie) hath shewed evidently that
they take more care of their true, and faithfull sub-
iects, than to haue giuen eare to the presumption of
him that taketh vpon him to commaund them. Mar-
forius. Thou hast told thy tale, but I haue heard say,
that they bury men quicke. Pasquine. How doe they
burie them quick? Marforius. Thrusting them into
prisons, as into graues. Pasquine. The Legate con-
demneth them, and not they. Marforius. Truly I
muche maruell, sith there hath bene at no tyme any
power so great, that hath bene able by force to sub-
due

*Why posses-
sions were giue
to the Church.*

*A pollicie re-
sed to preserue
the Popes
Kingdome.*

*The reading
of the Scrip-
ture bringeth
knowledge.
Why so many
Venetians are
made Cardis-
nalles.*

*Carefull mas-
gistrates ouer
their people.*

Pasquine in a traunce

*The Pope as
buseth al mag-
istrats.*

*The Pope maketh
all Princes
his But-
chers and
hangmen.*

*The great
iustice of the
Venetians.*

*The spiritual
tie doth rule
O raigne eche
where.*

*Truth can
not be heard
where such
tyrannie
raygneth.*

one them, they will for al that so wilfully submit them-
selues to the seruice of the Pope, and suffer for his
sake that within their Territozie, Justice shoulde be
defaced or blemished, which being driuen from all
men, is come to seeke succours at them. Pasquine. I
would vnderstande thee better, and then I will an-
swere thee. Marforius. They are great Lordes, and
neuer knewe what bondage meant, and yet they suf-
fer that a byle scurvy priest shall in their owne domi-
nion giue sentence against their subiectes, and they
musse erecute other mens sentences. Thinkest thou
that this is not great bondage? I speake not of the
Tenthes of their Dominion, the which they giue the
Pope, and many things else. And furthermore, there
is not a man condemned in that iuste Citie, that is
not iudged by fortie Judges, neither is there any one
so euill or heynous an offender, but maye allége for
himselfe the best he can, and yet they suffer, that a le-
gate onely, shall condemne whome he lyst, and the
person accused, shall not come to his purgacion, for
this false Judge refuseth the Testimonies of the that
speake in the defence of him that is accused, and allo-
weth such, as for hatred or any other dampnable occa-
sion speake euill against him. And they perceiue not yf
I beare displeasure to one, I may go and accuse him
to the Legate, of heresie, and cause him to be banished,
or committed to some place to abyde during his lyfe,
and forseyte his goodes, and yet shall not he haue once
so much fauour, as to say for himselfe what he can, &
peraduenture, he is an honest man, & faithfull to his
estate. Doeest thou not thinke, that it were a thing
very requisite for them, to prouide better for this case?
Pasquin. Thou knowest Marforius, yf there haue euer
bene,

bene, and shall euer be, members of Antichrist. And they be the cause of these and such like disorders. But be thou fast and sure of it, they can not long continue thus, for there are among the that are very wise men, and many more than I speak of, who haue depely considered the great tumults, and the great seditions and slaughters, y in times past haue bene in Germanie, for persecuting such as were faithfull subiects: men that in all points were honest, and therefore are very lothe, that the like should come to passe, in their countries, for they see also, the scourge that God hath prepared for the Emperour and his brother, for these causes. Marforius. God knoweth, that I wishe them well doing, as much as any of themselves, & do therefore wishe they did as thou sayest, and I woulde haue them thus to consider, that when any of them is made a Cardinall, he should be forthwith banished, for these be they, that cause all their secrets to be known to the Pope, and are the very occasion that they are kept in such vile bondage. Pasquine. Doubt not thereof, they will haue greater regard to the publique weale, than to their priuate commoditie, and when neede shall be, will leaue all these considerations, and open the waye to all Italic. And the saints of whome we speake, are much in doubt hereof, and do therefore take by making many of them Cardinalls, to kepe them still in bondage, for if they had not had so great respect to the Tyranne the Pope, they shoulde long since haue bene Lords of all Italic. The which thing might easily come to passe, if they would embrace the Gospell of Iesus Christ, the giuer of all power, dominion, & all other good things, as I hope they will. Marforius. folow on I pray the, the other determinacions of this

S. lly.

counsell.

*Antichrist
and his
members
the cause of
disorders.*

*The Charitie
of Pasquine.*

*Good mem-
bers of a com-
mon wealt.*

*By what way
the Venetians
might become
greater.*

Pasquine in a trauince

*Godes. mis-
eries fauoured
and his
frendes perfec-
cuted.*

John. 18.

Luc. 23.

*A diuellshe
deceit of the
Popes. saintes.*

*The dration
of one of the
Saintes to
this Diuell
their Messan-
ger.*

*And thus
remains the
remained idling
of the*

counsell. Pasquine. Concerning Spaine, it was decreed, that the Inquisition should not henceforth be set
nere with the Marranes who deny the Diuinitie of
Christ, but should be most cruell against the Luthe-
ranes, who deny the Diuinitie of the Pope, and most
constantly confesse the Diuinitie of Christ. Marfori-
us. That is euen as much, as to desire that Barrabas
be deliuered, and Innocent Christ crucified, but what
was else decreed there? Pasquin. One thing horrible,
fearefull, and to make all Christendome quake. Mar-
forius. Alas what may that be? Pasquine. First they
decreed to make league with the Turke, to make ther-
by all their enemies affearde, and that done to sende
all their Angels, through all the parts and Cities of
Christendome, and most chiefly, such Angels as solve
wilfull warres, dissensions, deceits, mischieues, & of-
fences, and calling therefore one of them, that had the
face of a Virgin, and the feete, and hands of a Lyon, &
his bosome full of Serpents: after whome went one
ladell with weapons, fyre, and sword, & one of these
Gods thus spake vnto hir: O virgin daughter of the
night, take thou this paine for vs, and so vvorke, that
our honor & fame do no vvhere decay. Thou that arte
able to set loyng brothers to cruell vvarre, and fyll al
houses vvith mortal hatred, one of an other: thou that
canst if thou vvilt, bring into all houses destruction &
death: thou that hast a thousand names to colour thy
self vvith, & as many vvayes to vvorke mischief, styr
vp thy noble heart hereto, that hath suche stuffe in
store, ouerthrow the peace that is already made, so vv
new causes of vvarre, let no man crye for vvarre,
let every man haue his hands full. When the Angell
heard this, he promised fully to obeye it, and away he
getteth

getteth, flying throughe all the seuerall Quæres of the other Aungels, and out of them toke all suche, as was full of murders, deceits, and all kindes of mischief, & carrieth them with him, and part he sendeth into Germanie, parte into Fraunce, and parte into Spaine, and the messenger selfe goeth into Italy. Marforius. This is like that, which Iuno in great rage said to Aleto. Sith I can not (y^e the) moue the gods to pity, I will stir by diuels to mischief. But is it possible that these saints be such manner of selowes? Pasquine. They are much worse and farre doe passe the wicked spirits & furies of Hell in all kinde of crueltie. Marforius. Where then did that furie Aleto abide? Pasquine. In this Citie, which hath bene the heade of the worlde, and from hence sendeth his other Aungels abroad into other townes and places of Italy, and sometime goeth him selfe in person, as to Bologna, to Ferrara, and leaueth some of his serpents there, to infecte & poyson that place. Marforius. Woe be to the worlde therefore, sith so cruell a plague, is sent vnto it: but wherefore do they this? Pasquine. Firste, for to kindle the hatred and wrath of all kings and Princes, against the defenders of the Gospell, & moreover, that they being occupied in warres, discords, & discentions, shoulde not so muche as thinke vpon the restoring of this decayed religion, not to cal a generall Councell, and they in the meane time, shoulde lyue in pleasures and stand to beholde this tragedie, and enioy the fruit of other mennes harmes, yet reioyce they neuer a whitte, of thys newe warre of Germanie, doubting least it shoulde be turned altogither vpon their necks. Marforius. Oh what a wonderfull blindnesse of men is this, that such as are the causers of so many evils,

*The Popes
saints fil al the
worlde with
warres and
mischief.*

*Rome the Di-
uels dwelling
place.*

*The cause of
this diuellysh
dece.*

Pasquine in a traunce

*The Order or
Queere of the
Aungels.*

*The ix orders
of the Popes
Aungelles.*

*Christ is not
in the couns
cell.*

*Christ goeth
to playe like a
childe.*

of so greate warres, and of so manyfold errors, men
ceaste not yet, to call most holy, most blessed, and most
reuerend, and to thinke their wayes to be so good and
holy, to the which things God send redress, as ryght
needefull, for the soules of such shepsefoles as wyll
beleue such maner of people. But say on the rest. Pas-
quine. All these things were wrytten in their Authen-
tique Authorities, for a pretie Ganimedes called them
all to supper, and so the Councell brake vp. And my
good Aungell, sayde to me : Come with me. Marfori-
us. Whether led he thee ? to the Quere of Aungels ?
Pasquine. No, for he told me he had businesse to do, &
therefore it behoued him to make haste, and go out of
this heauen, but so as we went together, he talked to
mee of them. Marforius. How are they placed : what be
their names ? Pasquine. He tolde me that there is so
great a confusion of their names, that with much a do
can their offices be reherfed, yet the best he could, he
tolde me, & these were their names, Penitentiaries,
Procuratours, Abbreuiatours, Auditours, Prothono-
taries, Chamberlaines, Suffraganes, Abbots, and
Cardinalles, euen as a man woulde saye Angels,
Archangels, Thrones, Dominations, Principates,
Vertues, Powers, Cherubines, and Seraphines.
Thus standeth this heauen my Marforius, as thou
hast bearde, which when I had vnderstode, I came
my way following my guide. Marforius. Thou haste
tolde me nothing of Christ, sawest thou him there in
the counsell among those Saintes ? Pasquine. I sawe
him not, but as I came out afterward, I sawe before
the Pallace a little childe that played with certaine o-
ther children there, of whome, when I had asked, it
was tolde me that it was Christ, who fell to playing,
and

and therefore came not to the Councell, for his mother had the whole charge of all things. Marforius. Why then is Christ alwayes a childe in this heauen? Pasquine. Yea alwayes. Marforius. Sawest thou any other thing there? Pasquine. As I went from that place, going for to see the rest, I founde onely a great boyde market place, wherreas were aboue.vj.hundred storehouses, or barnes, as great as those that Ioseph builded in Egypt. Marforius. What was there in them? Pasquine. Some of them were ful, but not with cozne, but of Ware, some ful of Copes and vestments, some with chaynes, some full of little broken pieces of Golde and Syluer, some other of those storehouses, were emptie, and vpon the dozes of these emptie houses, was set a little writing, that sayde: The storehouses of Germanie, and of Englande: and they were altogether emptie, for it was now a great while, sith any thing was brought into them, and that which was wont to be there, was all spent in almes vpon the Runnes of Pozzo Bianco, and Strada Iulia, and other places, but moſte of all vpon the marring (I would say marryng) of poze boyes. And whyle I was there, loe, there cometh forth the olde man, (that woulde not open the doze vnto me) with his great rusty keyes in his hande, and his great euill fauoured myter on his head. Marforius. What saide he to thee, I pray thee hartily? Pasquine. He saue me not, nor he spake not to me, for he was busie about other things. Marforius. What did he? Pasquine. He went as one all ful of so:rowe, and heauinesse, biewing those storehouses, and other places of the pallace, and he saue in many places that the walles gaped for the riftes they had, the foundations were so decayed and ruinous,

I.ij.

that

*The marchant
dises of the
Popes store
houses.*

*God graunt
they be neuer
better stored.
Pasquine
meaneſh that
our Peter p's
and other our
proffits the
pope had hens
were spent vpo
the mayntie
nace of whores
and bardas
ses in Rome*

Pasquine in a traunce

*The Popes
keyes are the
keyes of the
storehouses.*

*Gods worde
must destroye
the Popes hea-
uen.*

Apoc. 1.

*Pasquine go-
eth out of the
Popes heauen
and goeth vp
to Gods hea-
uen.*

*A wonderful
straunge sight*

that all the whole building looked as though it woulde shortly fall. Marforius. I thought first, y^e those keyes had bene the power and authoritie to assaile and con- dempne, but as farre as I could perceyue, they were the keyes of y^e store houses, but wherfore was he so full of heauinesse? Pasquine. Wherefore thinkest thou it a questiō to ask wherfore? he saw the store houses emp- tie, and saw no hope how to fil them, he saw y^e building almost falling, and saw no hope how to repayre it, he sawe that not onely Germanie went about (all that it might) to ouerthrowe this his heauen, but almost all Italie had layde hand on the sworde that must destroy it, the which sworde issueth forth of the mouth of the sonne of Man, as the Reuelation sheweth. But when I sawe the buylding, in so manye places loke as it woulde fall, I determined not to tarie anye longer there, and by the same way that I came, I returned backe, running away from this heauen, as fast as I coulde, for feare it shoulde fall vpon me, hauing yet alwaies my guide with me. And whē we came to the place where our Chariot was left, I gate vp into it, and so we toke our way towardes Gods heauen, and mounting bpwarde, mine Angell tolde me, that he that wil go into the true heauē, must haue his minde pure, and lifted vp, where al things are vnspotted and full of all cleanness, and altogether contrarie to the first heauen. And being nowe passed the sphere of the Moone, as we came to that of Mercurie, we founde a number of soules tormented in sundry sorts, amongst which was one, that was tyed betwene two Postes, with a corde made fast about his middle, so that he hong, and coulde touche no ground: he had vpon his head two great harts hoznes, & betwene the hoznes was

was fastened a linnē cloth, after the maner of a saile,
and at his fete hong a great purse full of crownes,
and so went this ghost continually whirling about,
for as any winde blew, it stroke in the saile, that was
betwene the hornes, and tourned him with his fete
bpwarde, and as the winde ceased, the contrepoise of
the Purse tourned him with his fete downe a
gayne, and so the poze wretch was stil whirled about,
and one whyle was hys heade and another tyme his
hēes turned vp on high to heauen. Marforius. Did-
dest thou knowe who that was? Pasquine. I knewe
him not, but myne Angell tolde me, that it was
Erasmus of Roterodam. Marforius. Alas what is this
thou tellest me: and why was he that was so learned,
and so honest a man, in this miserable case? Pasquin.
The harts hornes signifie his fearefulnesse, and the
Purse his couctousnesse, which two things were so
muche in him, that the one whyle the one, an other
whyle the other, made him bowe, now this way, now
that way, so that it coulde not be discerned whether
he drew nearest to Gods heauen, or to the Popes
heauen, & therfore is he placed in the middes betwene
them both. Marforius. In very deede no man muste
thinke to hold one fote in heauen & an other in earth.
Pasquine. If it were Gods wil, I would this thing
were knowen beneath in the earth, that so manye
might not goe into that place, to where the paynes are
much greater, than any man thinketh for. Marforius.
Thou sayest that there were manye other: who were
those? Pasquine. The most part were preachers, that
knowing the truth gaue all laude and prayse to God
by Iesus Christ, and al blame and confusion to men,
and afterwarde, at a sodaine, for feare of the Inquisi-

Pasquine sets
forth the
punishment of
the Neuters.

Neutrallitie
must be viter-
ly auoided.

Weather
cocks and
turncoates are
not to be bele-
ued.

Pasquine in a traunce

*Certain Italian
and true christians.*

Hebr. 6.

*Peter de
Charles a we
hercocke.*

four, they preached of eare confession, of Purgatorie, of the false authoritie of the Pope, and of a thousande other Heresies and deceiptes to their poore hearers. Marforius. And how wouldest thou haue them doe? Pasquine. I woulde rather haue them suffer banishment from their country, imprisonment, or shed their blood, to mayntayne y^e honoz of Christ against Antichrist, as of our country men, Augustine, Maynard, Bernardine, Oclime of Siena, Iulius of Mylaine, Peter Martir the Florentine, Paulus Lazi-fius of Verona, Peter of Cittadella, Baldus of Cherso, and infinite other, as well Frenchmen and Flemings, as Dutchmen and Spaniards also haue done. Marforius. I haue hearde say, that there are suchs in Fraunce as will holde with the Hare and runne with the Hounde. Pasquine. It is true, and I knowe one of them, that is a man of great name, vpon whome I feare, that the fearefull sentence, that Paule writeth to the Hebrewes, will one day fall, That such as hauing once knowne and receiued the truth, haue afterward forsaken it, who sayth he, it is not possible that they shoulde repent, nor enioy the kingdome of God, and so doe they offend against the holy ghost, which sinne shall neuer be forgien as Christ affirmeth. Marforius. Maye he be named who he is? Pasquine. Why wouldest thou haue me be askeard to name him, who is not askeard to doe suche iniurie to my Worde and Sauour Iesus Christ, and his holy church? he is called Peter de Charles, he is a Piccarde borne, and hath played many leud partes, in Geneua, and in Losanna. He hath alwayes bene very inconstant, an evil speaker, furious in all his preachings, that one while hath defended one part, an other while an other part, and

and at an other tyme neyther of them both, one that hath sought to corrupte the Churches euery where, and bicause he coulde not doe as he would among the Svvychers, he ranne to Mets, (where he heard that god man Farellus a sincere preacher, had preached Christ) to take awaye from thence the holesome seede of Gods word, before it shoulde take roote in the hearts of those of the Citie, but let them take god hēde what they doe, lest they bzing vpon thē the curse of God, as Balaam did, who was hiered for to curse. Mar. *Polw* I pray thē, let vs leaue these Ribaldes, knaues, and thēues, wicked and stinking Antichristes, for I can not abyde anye longer to heare them to be spoken of, and followe on thy voyage. *Pasquine.* Passing the Sphere of Mercury, we were caried by higher thezoto other spheres. And there I began moze clearly to see the maruellous workmanship of the circles and bodies celestially, and to tast with mine eares the harmonie and most pleasaunt concoordance, that is caused by the mouing of those circles, the which concoordance Plato affirmed, and Aristotle denyed, bicause he beleued rather his corporall senses, than the capacitie of the ymagination, and the diligent working of the minde, the which whyle I considered, there came into my minde a very sincere and profounde cogitation and thinking of God, as it behoueth such to haue that search these places, even as myne Angel (at my first ascending by thither) had tolde me, and being so occupied in beholding the varietie, beauty and swētenesse of those things, (almost before I was ware therof,) I sawe that I had passed all the planets, and was come to the firmament, whereas there begonne to appeare thinges muche moze maruellous. *Marforius.* I am

Farellus a true preacher

Num. 22.

The heauenly harmonie.

Plato and Aristotle differeth in opinion.

Pasquine in a trau nce

*Christen
philosophic.*

*The way to
knowe God
Psal. 19.*

*The varietie
of Gods workes
declare his
greate pow. r.*

also, of this opinion, taking myne argumēt from this
visibill heauen, that those things are much more beau-
tiful and maruellous, that are furthest off from the
sense of seeing, bicause that they doe most nērest ap-
proche to things that are true & heauenly. Pasquine.
Thou sayest well Marforius, and I doe not thinke
that this is the last or least part of Christian Philoso-
phie and diuinitie, that is to saye, to seeke & search out
by the things that are creat and subiect to our senses,
the great goodnesse, power and wisdom of god, & ther-
fore to praise, & magnifie the maker therof. And ther-
fore it is, that certaine foolish & grosse fryers, which
vnderstand not the working and heauenly cunning of
God in al his things (but attende rather to feede their
belly, than their mynde) can not loue or haue God in
any admiration. For by the things created in this
worlde, do men come to the knowledge of God, euen
as Chrust teacheth vs. And Dauid also sayth, That the
heauens declare the glory of God, & the firmament
sheweth forth his handy vvorkes. And wherby canst
thou better knowe God, whether by a stone set vpon
an altare that cā neither speake, nor moue, nor be pro-
fitable for any purpose, or else by þe orde of al things
created? Behold therefore among the Elementes,
first doth þe earth shew forth hir selfe with hir hearbs,
floures, frutes, swēte sanours, beastes of so many
sorts, so many sundry regiōs, & the natures, & custōes
of men so diuers, then the mayne Sca spred about the
earth, and within the lande also, for our great com-
moditie, with so great diuersitie of fishes: then if thou
consider the nature of the ayre & of the fyre, and also
of the mouinges of the planets, and most especially of
the Sunne, and of the Moone, so well ordeyned for the
comino

commodities & nedefull seruaice of man. If thou waite
all things diligently, thou shalt seele a meruellous de-
lectation & singular pleasure. For the consideration and
beholding of nature, is a feeding to y^e mind. Marforius.
I beleue in dede, that through the consideration here-
of, mā may approche nerer to God, but yet for al that
say they, that the stone nor the Image is not to be co-
sidered, but that thing, which the stone or Image sig-
nifieth. Pasquine. If thou be of that opinion, where-
fore doest thou not, when thou wilt haue the Image
of Peter, set before thee, some holy Pastoz, that maye
in conditions, lyfe, and doctrine, be like vnto him, ra-
ther than a stone, which can not instruct thee in anye
heauenly knowledge, nor can not so much as speake?
And euen so, when thou wilt haue the Image of the
Virgin Mary, why doest thou not rather behold some
holy yong virgin that moste maye be like hir, rather
than a stone wrought by some whozemonger or adul-
terer, made ofte tymes to the lykenesse of his harlot?
Marforius. Thou sayest truth, knowest thou that pic-
ture of our Lady, which standeth ouer the doze of Car-
dynall Farnese his chamber, where as sometyme
Pope Alexander Borgias dwelled? Pasquine. Yea.
Marforius. That same is the natural & lively cōter-
facted picture, of y^e sister of Alexander Farnese, which
late was Pope, Paule the thirde, for she was Pope
Alexanders cōcubine, & she by her honozable meanes,
caused Alexander Farnese hir brother, to be made a
Cardinall, who after was Pope, for the greater
plague to the worlde. Pasquin. What thinkest thou
by this therefore? Marforius. Marye starke nought.
But where shall a man finde eyther such a Bishop or
such a Virgin as thou speakest of? Pasquin. Where?

W.s.

euen

*The Pope
would haue
his dead I-
mages to be
our lively
scholeraasters.*

*The dead
picture of the
virgin Marie
lively coun-
terfacted after
a Popes
whore.*

Pasquine in a traunce

*Christian
Regions.*

Apoc. 4.

*The descrip-
tion of the
true Heauen.*

Apoc. 5.

euert where the gospel flourisheth, where Christ doth bestow his heauenly treasures in these our dayes, as in Svvycherland, in Sauoy, & in Germany, albeit there wante none in Italie, and in Fraunce, for al that they be oppressed by the Popes tirannie. And I say vnto the, that there are in these dayes, through the great goodnesse of God, both women and men, full of holynesse, and of the knowlege of the truth. Marforius. God so; his great mercy be prayd for it, that giue th so great giftes, and so great light to this our tyme. But if thou thinke good, follow on thy voyage. Pasquine. When we had passed the firmament, we came to the skye of Ise, called the Cristall skie, not bicause that there is any Ise there, but bicause the purenesse of it, is like vnto moste pure Ise, or of moste antique Cristall, and much more also, from thence, we went by to the highest heauen, and there for the brightnesse of the great light we were sayne to stay a while, that our eyes might begin a litle to be enured to abide it, as he doeth that is brought forth vpon a sodaine out of the darkenesse into the sunne shyne, and so hauing a litle while acquaynted our eyes with that brightnesse, we began to appoche the Citie of the Lorde. I call it a Citie Marforius, for that I knowe not by what other name to call it, for it was rather a whole country, shynning with so great maiestie, that I my selfe am not able with thought, much lesse with tong, to expresse it vnto the. Marforius. Tell me yet, as muche as thou canst expresse of it. Pasquine. Hast thou cuer read the Apocalipse? Marforius. Yea, but I vnderstand it not. Pasquine. Whereas John speaketh of the City of God, he sayth, That in the middes of the throne sitteth God, and the Lamb, hauing seauen

uen scales; that is to say, all powver, and dominion o-
uer all things that are in heauen and in earth, for in
the number of seauen, is containned the infinite and
perfect number. About the throne, are infinite num-
bers of Saintes, of all nations, and of all tongues,
who singing continually to the most highest, make an
harmonie of such swetenesse, as can not be told. Mar-
forius. What sing they? Pasquine. Alleluya, to God
onely, and euerlasting, the God of Hostes, great and
maruellous, who hath wrought mercy on the worlde
by the bloude of the Lambe Christ. Marforius. Did
they sing all this song? Pasquine. Yea al Marforius,
and him onely did they all beholde, he onely is King,
and the ruler of his fathers kingdome, the aduocate
and defendour of all miserable wretches, euen Jesus
Christ. Marforius. Were there here, no seuerall
Quæres or orders, as in the other heauen? Pasquin.
No, for here is no difference of persons, for as muche
as I coulde percepue, there was a certayne equalitie
among them all, without any enuye, and most aptly
bente to perpetuall continuance of that kingdome.
This one thing saw I also beside the rest, y the Lamb
helde his Testament sealed with his owne bloude, in
the which, all the Saintes were written as heires a-
lyke, neyther was there anye one among them that
desired to be greater than the rest, but all with one
voyce, song laude and glorie to God onely, and to the
Lambe that was offered vp. Marforius. And was there
none of those things here in this heauen, that was in
the other heauen? Pasquine. None at all. Marforius.
And is not then, Saint Peter porter there? Pasquin.
This heauen hath none other gate but Christ, who is
the way, the gate, y truth, & the true lyfe, there is here

*The song of
true saintes.*

1. Peter. 4.

*Equalitie as
mong the true
Saintes.*

Apoc. 5.

*Christ is the
way and the
gate to
Heauen.*

John. 10.

John. 14.

W. y.

no

Pasquine in a traunce

*Dionysius
Areopagita.*

1. Tim. 6.

*The Quene
of Heauen.
Psal. 45.*

*The Quene
of Heauen is
the Church
and not the
virgin Mary.*

no manner daunger, but pence, sure and everlasting.
These Michaell, Gabriel, the Cherubines and Sera-
phines, are of an other manner of fashion, than here
beneath with vs they are accepted, or painted. If thou
sawest these things, thou wouldest wonder at the fol-
ly of men, and at the dreames they make of them,
and especially of Denis the Areopagite, a drisour
of folishe thinges, that he neuer sawe nor knewe.
God who is euen the same that we call father, is co-
uered with a certayne lyght, which no man may at-
taine vnto, euen as it were with a garment. From
hence are the ministers of the God of Sabaoth (which
are spirites and powers) sente forth, for the saluation
of his Church, nor it is not possible to make any dis-
tinction in their Orders and degrees, neyther by
place, nor with name. For God onely can make dis-
tinction of them, when he sendeth them, where it plea-
seth him, for they all are as the breath of Gods mouth,
all are of fire, all are flying and winged, for the great
desire they haue to obey God, vpon whom onely they
are bent, and whose wil onely they doe most seruently
desire to doe. And in fine, here are all things one,
and one all things. Marforius. And is there neuer a
Quene there? Pasquine. One I saw clothed in that
garment, that the Psalmist speaketh of. My hart hath
indytied a good matter. His espouse was Christ, and
I took him to haue bene the virgin Mary, but myne
Angel tolde me, that it was the Church. Marforius.
Why then, the virgin Mary beareth no rule in heauē?
Pasquine. No but shee for his part, and after his man-
ner, adorneth & garnisheth the body of the espouse.
Marforius. Those things therefore that are sayde of
our Lady in the Prime and houtes, and other service
of

of hirs, doe rather appertayne to the Church, than to the virgin Mary. Pasquine. That do I well knowe, for I haue sene it is so. Marforius. But how cometh it to passe, that this Quene, y^e is the spouse of Christ, is so little knowne and esteemed among men? Pasquine. Bycause the Popes haue aduanced them selues aboue hir, and haue vsurped vnto them selues hir authoritie, and made lawes after their owne deuises, without hauing any regarde vnto hir. And bycause the things should not be applyed vnto them, whiche the holpe scripture speaketh of the Church, therefore haue they thrust into the place of the Church, the virgin Marpe, and haue attributed all things vnto hir, and haue called hir Quene and Emperesse of heauen, and our Advocate, so that y^e name of the true Quene is vterly abolished and lost. Marforius. Dost thou remember what this Quenes apparell was. Pasquine. I remember it well, she had the whole shewe of a most chaste Patrone, and albeit she consist of diuers members, they are notwithstanding with so great proportion ioyned to their heade Christ, that nothing can be more agreeable. And this Quene from day to day was better garnished. And albeit the handfasting haue bene long sithens made, yet is the maryage day looked for to be at the last day, in the whiche all men must ryle agayne. Marforius. Truely, it is a maruellous matter, that Priestes doe so much dispise maryage, seeing that Christ wyll synicthe his kingdome with the mariage of his Church. Pasquine. And I maruell muche at it, but I feare they be no Christians, albeit they haue the name, for they dyspse the example of christ, vnto y^e which Paule also exhorteth vs saying. Ye husbandes loue your vvyues, as Christ lo-

*Popes haue
vsurped the
authoritie of
the Church.*

*The Quenes
apparell.
1. Cor. 12,*

Of mariage.

Ephe. 5.

U. 19.

ued

Pasquine in a trauunce

Io. 1. & 3. &
15.

Iac. 4.

*The worlde
contrarie to
Christe*

3. Reg. 19.
Rom. 11.

Io. 14.
*The saintes
be at rest.*

Ap. 4. et. 7.

Esay. 42.

*The wedding
garment.*

Esay. 61.

Mat. 22.

ued his Church. Marforius. **Wherof commeth it
therfore, that we do not content our selues with christ
onelye? Pasquine. Bycause the worlde is at that
poynt, that it is alwayes contrary to Christ, for euery
beast setteth more by straw, than by gold. Marforius.
Oh I would it were Gods wil, that our Countrey of
Italy might once haue some vnderstanding, and not
be so without knowledge as it is, then woulde it not
suffer so many superstitions as it doth, nor peraduenture
should seele so many warres. Pasquine. Feare
thou not, it is not altogether without knoweledge.
The Lorde hath reserued seuen thousande men, that
haue not bowed their knee to Baal. Marforius. And
doth Christ then rule and gouerne al things, and giueth
he no authoritie or charge to his Saintes? Pas-
quine. He doth all things him selfe, he onely prepa-
reth the place for his Saints, they be at rest, wythout
busying them selues in any of those things, that are
done here beneath. And they are all of one mynde,
that Christ be prayled, & that he raigne in all things.
So sayth the virgin, Mary so sayth Saynt Peter, so
doe the Martyrs, and all the rest. And in the base or
lower part of the diuine Maiessty, I sawe written. I
WILL NOT GIVE MY GLORY TO
AN OTHER. Marforius. Was there in that
place no diuersity of garmentes? Pasquine. No dy-
uersity at all, for all had on the wedding garment, the
which out of sayth, is chaunged into perfect Charity,
the whiche here beneath among vs can not be done.
Marforius. And doth not this worldlye gouernance
of things come from the true Saintes? Pasquine.
No I tell the. Marforius. Knowest thou whence it
commeth**

commeth. Pasquine. Yea, I know, it commeth from
uncleane spirits, that with gay glorious titles deceiue
men. Knowest thou not that the Lorde sayde in the
Gospel, that Antichrist with miracles should destroy
the sayth: and that by Goddes sufferance, that those
which beleue not the truth, should be confirmed in un-
beliefs. Knowest thou not, that a spirite departed once
from the presence of God, and sware to become the
spirite of lyes, in the mouthes of all the Prophetes of
Achab: And mozeouer, it is a thing most certayne,
that Satan can transforme him selfe into an Angell
of lyght. And sith there are so many Legerdemaynes,
and we so easely drauen to all false Religion, it is no
maruell, if so manye sonde dreames be receyued as
truth. And dost thou thinke that our mayster Chryst
and his Disciples, haue without cause, so oftentymes
(foresaying these things) cryed vnto vs: Take hede, be-
vware, looke vvell to your selues, consider. * Try all
things, & kepe that vvhich is good. † Try the spirits,
vvhether they be of God or no? Howe many tymes
haue these shauelings tolde the, that the virgyn Mary
hath appeared, and demaunded of foolyshe men, that
Churches & monasteryes shoulde be builded by them
for hir: Thinkest thou, that it is to be beleued, that
this most modest handmayd of the Lorde, that being
of such a singuler humility, and hath the chiefest place
in the body of the Church, which is Chrystes espouse,
and that intierly loueth hir espouse, hath at any tyme
desired that, which she knoweth doeth belong to hir
only espouse: Wherefore hath she not when she so ap-
peared, demaunded that the gospel should be preached:
that the Lordes vineyarde should be well looked vnto?

Whys,

that

Antichrist.
2. Thes. 2.

3. Reg. 22.
2. Para. 18.

2. Cor. 11.

Watchwords
giuen in the
Scripture.
* 1. Thes. 5.
† 1. Ioh. 4.
Demaundes
of our Ladie,

Pasquine in a trance

*Marforius
wisseth Pas-
quine to be
Pope.*

*The scholes
of Pasquine.*

*Christ the
onely May-
ster.*

Mat. 23.

Colos. 1.

Ephe. 1. et. 4.

*Apoc. 5. &
7.*

that the Wolves should not be made shepherdes, nor
such dogs as can not barked: nay rather these wolves
will nedes haue hit to fauour and nourish both wol-
ues and swyne. Marforius. The more thou talkest to
me Pasquine, the more is the truth opened vnto me,
would god, & thou were Pope once, that thou mightest
cause all these things to be openly shewed to the whole
world, which are in deede no lesse true, than necessary
to be knowen. Pasquine. Thou wisseth me a very good
turne Marforius, in that thou wouldest haue me be-
come Antichrist. If I were Pope, I shoulde be euen
as the rest were, for the Papacye would make me to
be as it is, and I should not make it be as I say. And
besyde that thou knowest, that they can not abide me.
Marforius. I wonder much that in so great a scarcity
of Gods worke, the people doe not learne of thee, the
way to knowe God. Pasquine. Feare not, for there
are so many spiritual scholes, both of men and womē,
(albeit they be not sene abroade) that euen very shortly
thou shalt see so many true gospellers come abrode,
that the worlde shal much wonder whence they come.
Marforius. We will therefore call thee mayster, sith
thou hast so many Christian scholes. Pasquine. The
master of al is christ only, whose doctrine this is that
I teach. But to knitte vp our communication, I say
vnto thee blessedly, that Christ is the heade of all, & the
esponse of the Church. And the Church is made of
many and dyuers members, ioyned together in one,
to the which, by the esponse onely, is the waye made
vnto the father. There is no manner of ambition, nor
desire of the vaine & fragile things here on earth, al giue
thē selues wholly to prayse god, through Iesus Christ
for euer and euer Amen. To him is their onely desire
that

that all gloꝝy pꝛaple and honour be attributed and gi-
uen, none seeketh there foꝛ his owne things, but foꝛ
the Budegrome, they seeme al to haue forgotten thys
worlde, to the which they are deade, and lyue onely
to one God, and all things there are onely gouerned
by Christ, who onely pꝛapeth foꝛ vs, who maketh con-
tinuall intercession foꝛ vs, whose onely Sacrifice is
alwayes before his ffather foꝛ vs, who sendeth day-
lye hys holpe Spirite to hys electe, and by it he go-
uerneth his Church, he onely is King and Lorde, the
beginning and ende, the heade of all the Saintes,
of all godlynesse, of all sinceritey, and of all true Reli-
gion, he is the light of the worlde, foꝛ he seeth all things,
none can make him beleue one thing foꝛ an other, foꝛ
he is the truth it selfe, without him if thou walk, thou
goest out of the way, foꝛ he is the way, by him doe all
things stande and fall, foꝛ he is the life of all things,
foꝛ his sake only doth the father heare vs, foꝛ as much
as all that we aske foꝛ his sake, and in his name, he
grauiteth it vs, that which we aske through him, we
are sure to haue, foꝛ the father hath promysed foꝛ hys
sake, who can not lye. He hath not promised ought to
suche as aske in the name of anye other, nay he is ra-
ther angry with them that thinke that any Saint, is
more mercifull then Christ, oꝛ better, oꝛ more careful
ouer vs, oꝛ more acceptable to the father. Foꝛ if we
wil haue an aduocate, who is more mercifull, better, oꝛ
more acceptable to hys father thā Christ. Marforius. I se
that al the fault procedeth hereof, in that we measure
heauenly things according to our owne brayne. And
therfore doe we thinke that the Virgin Mary is more
mercifull than Christ, whome we imagine to be some
cruell Traunce and fierce Judge, (an erroꝛ growen

Christ onely
gouernour.

Mat. 8.
Io. 14.

Mat. 7.

1. Io. 2.
Heauenly
things must
not be measur-
ed according
to mans
brayne.

¶.

of

Pasquine in a traunce.

Luc.ii.

*A maruelous
yea almost a
miraculous
change.*

*The voyage to
Hell.*

*Pasquine a
farre traui-
led man.*

*Pasquine a
Curious
searcher of
things.*

of the diuersitie in nature betwixte man and womā,
because we see, that Wōmen are moze pitiefull than
men. But what a diuellish madnesse was that, to
take away the gouernement from Christ, and giue
it to hir: as though Christ who is the wisdome of the
Father, doted or coulde not tell what he had to doe,
Pasquine. It pleaseth me muche Marforius, that of a
craftie Popishe Lawler, thou art become a good and
playne Gospeller. Marforius. I thanke thee for it, good
Pasquine, nay, rather Christ, who hath by thy meanes
belynered me out of so great Ignorance. And now
at this tyme hast thou tolde me manie things moze,
than the other time thou diddest. Is there anye thing
behinde to be sayde, of other matters. Pasquine. No,
as touching heauen, but if thou haue leysure to heare
me, I will declare vnto thee, the voyage I made into
Hell. Marforius. What, and hast thou also gone that
voyage? Pasquine. It is but eyght dayes past, since I
was there. Marforius. I woulde leaue all other bu-
sinesse to heare thee tell of that, for I was not aware,
that thou haddest bene there, and I woulde fayne vnder-
stande the truth of thinges done in those partes.
Pasquine. I will shew thee, of hell and of Purgatorie,
things no lesse maruellous, than true and Godlye.
Marforius. Beginne therefore I praye thee heartily,
for me seemeth eche houre a yere til I heare thee. Pas-
quine. Thou knowest, that this other tyme that we
talked together of the voyage into heauen, I tolde
thee, that the Angell at his departing promised me,
that if at any tyme, I would make a voyage into hell,
he woulde beare me companie. Marforius. I remem-
ber it well. Pasquine. Being therefore desirous to vnder-
stande what possibly might be knowne of heauen, of
the

the earth, and of the bottomelesse places, a few dayes
 sthen's gate me vnto the caue, that in the beginning
 I tolde thee of, and there, without making anye more
 a doe, sayde my prayers, and prayed the Aungel that
 he woulde come, he came, I then humblye besought
 him, that he woulde keepe his promise, that he made
 me, that is to say, to bring me to see the lower partes:
 He sayde, with a good wyll, and bad me followe him,
 and so toke on his way, and I after him. And we were
 no soner departed, but I knowe not howe, even in a
 sodaine with more speede than I can tell thee the tale,
 we came to a maruellous great gate, and a way won-
 derfull large and broade, and there the Aungell bid
 me, be of god courage, and feare nothing that I
 shoulde see or heare, declaring vnto me, that that
 was Hell gate. Marforius. I heare thee begynne much
 otherwise, than that I haue sometyme reade of in dy-
 uers Authours, thou diddest not first sacrifice sheepe,
 and blacke bullockes, thou didst not offer vp a blacke
 Lambe to the mother of the Furies, nor the baraine
 Colwe to the Lady Proserpina, thou soughtest not for
 the braunche of Golde. No thou gauest not thy selfe,
 so much as a little holy water, nor markedst thy selfe
 with the signe of the crosse, and couldest thou so sone
 finde the gate, and then thou sayest, that it is so great,
 and the way so broade and large, where as it seemeth
 that other say the contrarie. I pray thee tell me the ve-
 ry truth of all things, that reporting the same again
 to other, I be not laughed to scozne for my labour.
 Pasquine. If I haue begon farre otherwise than the
 olde Authours speake of, I haue so done, to tell thee,
 the matter as it is, and not to feede thee with fables
 and lyes, for I must not worke any of those supersti-
 tious

*Pasquine goes
 eth to see hell.*

*The way to
 Hell is sone
 found out.*

Pasquine in a traunce

Math.7.

tious ceremonies, that thou toldest of, for albeit that all suche as do them, doe finde the waye, (for it is an easie matter to goe to Hell, as euery man knoweth, as Virgil sayth. Facilis descensus Auerni,) that I haue then so lightly founde the gate, and sayde that it is great, bicause thou mayest be sure that it is so, hearkē what Christ sayeth. Enter ye in at the narrowe gate, for vvyde is the gate and broade is the vway that lea- deth to destruction, and many enter in thereat. Mar- forius. Thou hast satisfied me in this point, but tell me, where foundest thou the gate, at the lake Auer- nus? Pasquine. I founde it where it is, it is ynough for thee to knowe, that he that goeth thither shal finde it without any businesse. Marforius. Follow on ther- fore the rest, for I am with childe till I know it. Pas- quine. When we came vnto this gate, I felt suche a terrible feare and horroz (bicause of the things I saw and heard) enter into my brest, that I could not biter it, for euen forthwith I felt myne eares to be stricken with certaine horrible & fearefull outcries, like vnto those that he maketh that is vnder the handes of the hangmā, or that is beset with theues or murderers, or that is in a Citie that is put to the fyre and sword, well I wote, the haire of my head stode vp right, and I was euen almost at the point to haue repented me, that I was so curious to knowe thinges, but that the Angel, who was ware thereof, put me in god com- forte remembryng vnto me, that Hell hath no maner of power, ouer the elect children of God. Wherebpon taking god courage, I began with more harte to be- holde al thinges, and I saw so great a rable of Fryers, and Priestes, following the Honnes and the lay li- ters, as are the Bees, that being dzyuen by a sodayne shower

Math.16.

The descrip-
tion of Hell

shower of rayne, do by swarmes haften them to their
 hines, or as are the birdes when they take their flight
 ouer the sea. In fine, they were so manye in number,
 that I would neuer haue beleued, that there had bene
 so many in the worlde. And the Angell seeing me mar-
 uell thereat, sayde vnto me, let it not seme straunge
 vnto thee, for hither come al they that be in the worlde,
 excepting such as eyther forsake there coate, and olde
 Customes also, or if they kepe their coate still, lyue
 no more in that fryerish filthynesse, bicause they are
 washed by the pure worde of the gospell, there sawe
 I also all the Apocrites, (although the more parte
 were fryers) al the couetous men, al the Sodomites,
 all persecutours of the Gospell, all those that put their
 trust in pardons, & haue followed the Popes wayes,
 & finally all those that haue had any trust or affiaunce
 of their saluation in anye other thing, than in Iesus
 Christ. Marforius. Howe diddest thou knowe them?
 Pasquine. All their synnes were open and manifest,
 and they were seene outwardely, as their garments
 are knowne here. Marforius. Diddest thou not know
 any one of them? Pasquine. I wil not tell thee of any
 persone perticulerly at this tyme, I will shewe thee
 afterwarde in due place, where I sawe them all, one
 by one, I haue now other matter to say to thee. Mar-
 forius. Saye on then. Pasquine. After I had stande a
 whyle diligently beholding suche as entred in, I be-
 gan afterwarde to consider and marke the gate: it was
 as thou hast heard, great and large, and stode daye
 and night continually open. Marforius. Howe com-
 meth it therefore to passe, that those that are in such a
 miserable place, do not come out? Pasquine. If thou
 hadst let me haue made an end of my talk, I shouldst
 haue

What and
 whome Pas-
 quine sawe in
 Hells

Hell gates
 neuer shute.

Pasquine in a traunce

*All may goe
into hell that
will, but none
may come out.*

*Of what stuffe
hel gates were
made.*

*Caine the first
that entred
his fasher the
deuilles
Kingdome.
Caines and
his successors
blowdy armes*

*Popes armes
triumphantly
placed ouer
Hel gate.*

haue heard, that it standeth alwaies opē for them that
will go in, & alwaies shut for those y^e are already gone
in: beside that, there are certayne waters, as thou
shalt heare hereafter, which take away al power to re-
couerne backe. Marforius. And how comest thou then
backe againe? Pasquine. If thou stande still and hear-
ken, thou shalt vnderstand altogither. Marforius. Of
what stuffe was y^e gate? Pasquine. Amongest vs there
is no such maner of stuffe, a thing it is that lasteth for
euer. Marforius. Of what worke was it made? Pas-
quine. Neyther of Dorique, nor Ionique, Corinthi-
an, nor Rustique, nor of no Compounde, but of a
worke Diabolique. Marforius. Sawest thou no nota-
ble thing in it? Pasquine. I sawe it full of armes, a-
mong whiche, there was one in the toppe of the fore-
fronte aboue al the rest, & that was the armes of Cain,
who was the firste that entred in thereat. Marforius.
What armes were those of his? Pasquine. Further
in a fildie red. Marforius. Peraduenture it was by-
cause he was the first that did commit it, and bycause
that of further cometh bloude, whiche is redde? Pas-
quine. Thou vnderstandest the matter. Marforius.
The other armes whose were they? Pasquine. It was
well knowen, that there had bene other armes beye
auncient, but they were all taken away excepte those
of Cain. Marforius. Wherefore were they takē away?
Pasquine. To place there, the armes of Popes, as
those that better deserved the place, for it coulde not
holde so many. So that thou mightest there haue sene
the gate all conered with great huge keyes, set two
and two a Crosse, wyth a Wyter betwene them,
and vnder the Wyter, the name of the Pope, and
the yeare of our Lorde what tyme he entred: so that
there was leste but a litle boide space, wherein were
certayne

certaine letters, & vnderneath, so much space, as might
holde one armes, or very few more. Marforius. What
letters were those? Pasquine. They were written in
Caldey, I could not reade them, because I was then
in this mortall body: but the Angell tolde me, that
all those soules that go thither, can reade them, & the
effect of them, is this, That that place is prepared for
the vessels of Gods wrath, and that eche one that en-
treateth therein, spoyleth hymself of all ioye & gladnesse,
and putteth vpon him all miserie and sorowe, for ther
is weeping and gnashing of teeth. Marforius. If there
be so little room left, vpon that gate, where shal the
armes of the other Popes be hanged, that shal come
hereafter? Pasquine. There muste be but a certain
numbre, so many as that their armes maye serue that
room. Marforius. I wyshe therefore that the room
were very little, but are there y^e armes of al y^e Popes?
Pasquine. Of all, and they had already set vp the sur-
mounture to place therein the armes of Pope Paule the
thirde that some after, shoulde make his entraunce
there. Marforius. He that woulde therefore write of
them, might there finde a long beade roll. Pasquine.
That might be better do in Hell, where they are all
in propre person. Marforius. Say on I pray thee, for I
feare y^e wilt neuer come to an ende. Pasquine. Then
began I to consider the waye, the whiche, for ought y^e
I could perceiue, was sometime much more trodden
than it is at this present, for a man might see, even in
some parte of it, the grasse growen vp, I thought at y^e
first beginning, that this had bene caused by y^e spring-
time which then was at hand, then remembryng, that
there was neuer no spring, I asked the Angell the
cause therof, who tolde me, that euen as a man might

The Inscriptio
on ouer Hell
gate.

Mat. 25.

Apo. 14.

Pasquine
prophecieth
that there
shal be but
fewe popes
more.

When this
booke was
written Pope
paule was los-
ked for in
Hells

Hell waye
lesse occupied
than it was
wont to be.

Pasquine in a traunce

The Pope and
his people
runne head
long to Hell.
Iere.1.

The Popes
priests are egi
notunt and
wrest the
Scripture.
What this
word all Euil
signifieth in
the scripture.

1. Timo. 6.
Coloss. 3.

Couetousnesse
causeth the
Scripture to
be kept vnder

hauie sene long agoe the people come from al partes
of the worlde into this Citie for the Iubilie: with the
self same throng, and greater also, went they to Hel,
sent thither by Popes, and among other, these Popes
them selues with their Iubilies, but sythens that pro-
pheticke was fulfilled whiche saith: That oute of the
North shall come a plague vpon all the dwellers of
the lande, the grasse hath begon to growe bp in this
broad hie way. Marforius, I am wonderous glad, that
y art come to talke of this saying, for I desire muche
to vnderstand it of thee. These Priestes of ours, vnder-
stande, that it thus signifieth: That those nations of
the North parts, are cause of all euill, & heresie. Pas-
quine. Those Priestes of yours vnderstand the scrip-
ture quite awrye, and for the authoritie they haue, they
cause it to be declared after their owne fashon. But
I saie to thee, that this worde, (Al euil,) is in the scrip-
ture as muche to saie, as, That which is contrarie to
the Gospell, or to tell thee it more plainly, it signi-
fieth Antichriste, for euen as by the Gospell, Christ
(which is al goodnes) is giuen vnto vs, euen so againe
it must nedes be, that all euill is his directe contrary.
In the same signification saint Paule said, that coue-
tousnesse is the roote of al euill, for thou seest that Anti-
christ which is all euill, hath his rootes so fastened in
Couetousnesse, and al his membres also, that for this
cause, many of them, y know y truth of y gospel, either
thei hide it, or else withstand it, bicause they wil not lose
their liuings. For the selfe same cause also doth Anti-
christ with al his whole power seeke to destroy it. This
prophecy therefore, was thus much to say, as: That fro
y North should blow a wynde with so great force, y it
shuld take away fro the Wolfe his shepe skin, & make
him

him to be knowen as a Wolfe, or to tell thee the same
more plainely, that from those parts, the Pope should
be discovered for to be Antichrist. Marforius. I per-
ceyue that God hath made thee to speake for my soule
healthe, I see, that thou sayest the truth. Pasquine.
Sythen therefore that he who toke him selfe to be y
shepeherde, is discovered to be the Wolfe, the shepe
being affearde of his cruell looke, knowing him to be
their enemye, haue fled away from him, and haue folo-
wed the good and true shepeherd Iesus Christ, who is
the waye, that leadeth to the swete pastures. And this
waye therefore that leadeth to perdition, begynneth to
shout out grasse, for it is not any more trodden but
by the members of Antichrist, who albeit they be ma-
ny, (as I tolde thee a lyttle before) yet are they setwe in
respect of those, that sometime did follow him. Marfo-
rius. I rest fully satisfied in this point. Nowe woulde
I know, how the walles were made, that compasse in
that place. Pasquine. There are no maner of walles
at all. Marforius. What neede is there then to haue a
gate? can not every one come in and oute that wyl?
Pasquine. Thou knowest that Venice, hath no walles
& yet cannot every one come in and go out that will,
albeit, the strength of this place is contrary to others,
for other are made, that none should come in, and this
is made, that none should go out, for as thou hast herd
the entrie is free to every man. Marforius. Is y place
compassed about with waters, as Venice is? Pasquin.
It is compassed about with waters, but not as Ve-
nice is, for Venice is compassed with waters of the
Sea, and this place is compassed with waters of fyre.
Marforius. How can this hang together? the water &
the fyre are directe contraries, howe is it possible that

From the north
the pope is dis-
covered to be
Antichrist.

Io. 10.
Why the
Popes pathes
growe grene.

The Popes fol-
lowers fall fro
him.

Venice.

Venice com-
pass'd with
salt waters
and hell with
waters of fire.

P. J.

they

Pasquine in a trauunce

Great cons
tradiction in
the Popes
Doctrine.
Luc. 16.

Math. 5

The waters of
Hel and their
significations.

Charons boat.

they shoulde agree togyther? Pasquine. How is it possible that soules, whiche can not seale nor be selte, should burne in the fyre, and that the bodies should abide in the fyre, and not be burned? and yet this happeneth in Hell. Euen as we see, that Christe witnesseth in the parable of the riche man and Lazarus the begger, saying: That the riche man was in Hell fyre, & yet his body was not in Hell, for mens bodies must remaine in the earth vntil the daye of Iudgement, after the which, the bodies shal go togyther with þe soules into euerlasting fyre. As may be seene in all the whole scripture, and in that place, where Christ saith: That thou cut away thy hande that offendeth thee, for better shall it be for thee, that thou lacke a membre, than that all the whole body shoulde be cast into Hell fyre. The thinges of Hell are of an other manner of sorte, than those of this worlde, he that coulde tell howe to make these things, of this nature, knew also howe to make those of an other nature: so that thou must not maruell, if I tolde thee, that this place is compassed with waters of fyre. Marforius. Are these waters so broad, as those of Venice? Pasquine. These be not all of the togyther, but are diuided into five great dyches. The first whereof is called Lethe, which is as much to saie as, The forgetting of goodnesse, the seconde Phlegeton, that to saie, desire of euill, the thirde Acheron, which is to saie, the bitter forsaking of al gladnesse, the fourth Cocytus, that is to saie weeping, the fift is Palus stigia, which is to waite; Euerlasting hate and miserie. Marforius. How do they passe, in Charons boate? Pasquine. As I haue told thee of the gate, euen so I tel the of these waters, for, to go thither, thei passe without any businesse, but to retorne againe, it is not possible to passe them. Euen as thou seest, that it fa-
reth

reth by the Ryuer Danubius, and of many other wa- *Danubius.*
 ters that dolow the streame they sayle wonderous
 easily, but vp against the streame, it is impossible. In
 fine, I tell thee, that to go thither, there is no maner
 of let by the way, no, whether they haue their peny to *No stoppe nor*
 paye Charon for his serue, nor whether they haue ben *staye in Hell*
 buried or no, nor of none other thing. Marforius. *waye.*
 What a foolish deuise was that of them, that thoughte
 that Charon must be payde, and therefore put a peny
 in the deade mannes Mouth? And of these other,
 that thought, that the soule could not passe ouer on the
 other side in an hundreth yeres, vnlesse the body were
 buried? Pasquine. That was without comparisson
 lesse harme, than that of our Priestes, who herebpon
 haue founded a lying and dampnable Purgatory, and
 haue made the folysh people beleue, that not he that
 putteth a single penny in the mouth of the dead man,
 but who so euer putteth not a great gubbe of money
 into their purses, or leaueth not to them good posses- *Purgatorydes*
 sions, can not so sone be deliuered from the paynes of *used to pick al*
 that Purgatory of theirs. Marforius. Oh thou canst *mens purses.*
 now tel me certaine newes of this purgatory, if it be
 there thou must nedes haue sene it. Pasquine. I will
 fully declare vnto thee the truth, and that thou mayst
 the better beleue me, I will alleage so many reasons,
 & anthozities of y scripture, that thou shalt be assured
 that it is as I shall tell thee. But first I will rehearse
 vnto thee, peece by peece, that little that yet remaineth
 for me to tell. We entred in at that gate, and walked
 along by that broade way, being still among a greate
 multitude of people, that passed thitherward, and hea-
 ring still more and more, those dolorous and lamen-
 table outcries, all those people went with great hast,
 being dzyuen by their cruell destinye, and forthwith,

P. 11.

were

*The folysh op-
 inion of
 Charon and
 his boate.*

*To hel is euer
 company go-
 ing.*

Pasquine in a traunce

*The descrip-
tion of Pura-
gatorie.*

*Purgatorie
quite consu-
med.*

were they all severallpe put to dyuers punishmentes and torments, as afterward I shall shewe thee. But I (that was not come thither, to suffer any of those punishments, but to learne thinges, by the declaring whereof afterwarde, I might cause, that other should not indure them) went on faire and softly, considering eche thinges, and prying in every corner, to see where Purgatory was. And I sawe on the one syde, a huge Lake, that with the lower ende of it touched the tormenting places where the dampned soules be, where of when I had much marvelled, I demaunded the Angell what it might meane: he answered me, that the Purgatory which the priestes had made, began at the upper ende of that Lake, and reached vnto those tormenting places, which were deuided from Purgatory, but with a thinne wall. And when Neptune let droppe his waters (that befoze I tolde thee of) downe into this place, this Lake was then made, which for all that did not fill vpper all Purgatory, but that part which ioyned to those tormenting places, remayned set on fire, and at the same verpe tyme, the fire tooke holde on eche side of the wall, and burnt it quite, and so was it made all one place with Hell, and this parte that remayneth yet on fire, is for them that beleue in Purgatory, and the other that was quenched, altogether by Neptunes waters, is for them that beleue not in it. Marforius. All that thou talkest, I hold as thinges true, yet notwithstanding, if I shoulde at anye tyme proue vnto other, the vanity and falshode of this deuyse, with other testimonies than thine owne only, I pray thee to alleage me also those of the scripture, & together with them, all those reasons that not long agoe, thou saydest thou wouldest bring forth. Pasquine.

I will with al my hart, stande still and giue good eare. Marforius. I will giue good eare, say on hardly. Pasquine. By the worde of God, thou shalt neuer finde other Purgatory, than the blood of Iesus Christ, thorough the which onely, all sinnes are perfectly pardoned, and therefore do they committe grievous sinne, that say there is other Purgatory than this, and it is a blasphemous and Diuelishe fondnesse, of them that beleue it. And that thou mayst know, howe false this diuelishe deuise is, I will first alleage certayne places of the scripture that goe against it, in Saint Mathew, and Saint Marke, thus we reade: He that beleueth and is baptised, shall be saued, and he that beleueth not shall be dampned. By the whiche wordes thou mayst perceiue, that saluation is giue vs by sayth, and dampnation for lack of sayth. Therefore eyther we dye in sayth, or without sayth, if we dye in sayth, we are saued, for it is written. He that beleueth shall be saued. If we dye without sayth, we are dampned, for it is written. He that beleueth not shall be dampned. Besydes this, Saint Iohn sayth. So God loued the vvorlde that he gaue his onely begotten Sonne, to the ende that al that beleue in him, should not perish, but haue lyfe euerlasting. For God hath not sent his sonne into the vvorlde to condemne the vvorlde, but that the vvorlde might be saued by him, he that beleueth in him shal not be condemned, and he that beleueth not, is condemned already, bycause he beleueth not in the name of the onely Sonne of God. Thou seest that the father, hath giuen vs his sonne, to the ende that he that beleueth in him, should haue euerlasting lyfe, and that euerlasting lyfe followeth him that beleueth. What thinkest thou now, that this euerlasting

None other
Purgatorie
but Christes
bloude.

Hebr. i. et. 9.

Places of the
Scripture to
ouerthrowe
Purgatorie.

Mat. 28.

Mar. 16.

Who dieth in
sayth is saued.

Iohn. 3.

Pasquine in a traunce

life is? Marforius. I thinke it is heane out of doubt.
Pasquine. Thou sayest well, but if the beleuer be iudged to go to Purgatory, what a heauen is this? doest thou not see, how this is contrary to the word of God? Moreover þ word being saued by Christ, nedes must it be that he which beleueth, haue a life without pain, and he that beleueth in him is not iudged. But if he wente to Purgatory, he shoulde be iudged to go thither, the which can not be to him that beleueth. For Saint Paule sayth, that there is no condemnation to him that beleueth in Iesus Christ. And Christ hym selfe sayth. Verely, verely I say vnto you, he that heareth my vvordes, and beleueth on him that sent me, hath euerlasting lyfe, and shall not come vnto damnation, but is escaped from death to lyfe. But if any man wēt into Purgatory, seest thou not, that he shuld not haue euerlasting lyfe, that is to say heauen, but þ he should be condemned, and that he should not passe from death to lyfe, the whiche is cleane contrary to Christs owne saying? Marforius. What, this is not condemnation? Pasquine. Nay, the traditions of these men saye manifestlye, that the soule for euerye deadly sinne is iudged to abyde seauen yeares in the fire of Purgatory, the whiche is a most horrible lye, for in all the holpe scripture is not founde one onelye iote spoken of seauen yeares, nor of no suche folyshe bragging; nay rather is the contrary found in þ whole scripture, as in the Parable of the ryth man and poore Lazarus: eche of them dyeth, the one is buryed in hel, and the other is carryed into Abrahams bosome, without touching any whit of the paynes of Purgatorye. And the theefe that was crucified with Christ, was ne-

Rom. 8.

Iohn. 5.

Traditions
are good
trashe
when they
treade scrip-
ture vnder
feete.

Luc. 16.

uer

uer in Purgatory to doe penance for his sinnes, and
 yet Christ sayde vnto him. This day shalt thou be
 vwith me in Paradise. If there were any suche false
 Purgatory, it must nedes be, that some mentisō must
 be made of it in these places of the scripture. But there
 is none other purgation, than the bloud of Christ, the
 lauer of regeneration, which is sufficiently shed vpon
 vs. But tell me, this Purgatory, was it before the in-
 carnation of Christ, or since onely? Marforius. In
 good sayth, I can not answer thee, for if I saye, since
 Christ onely, I should be brought to the w, that Christ
 hath bene a cruell exactour, and not a gentle Re-
 demer, the whiche should be a moste horrible blasphemie.
 And if I saye, that it was from the beginning of
 the world, I haue no place at al in the annient scrip-
 ture to proue it, Moses in his booke Leuiticus. Hath
 described so manye sacrifices, oblations, washings,
 purgings, for the sinnes of the lyuing: but he spea-
 keth not one wode of the deade, nor of this purgatorie,
 naye rather doth he forbid the priettes to stande and
 wepe, and lament the dead, as doth also Saint Paule,
 to the Thessalonians. Pasquine. Therefore, is there
 no maner of certayntie of this Purgatorie, throughe
 out all the Scripture, for the Scripture is cleane a-
 gainst it, as maye be seene in this text of the Apoca-
 lipse: Blessed are the deade that dye in the Lorde:
 Therefore must it nedes be, that whosoever dyeth,
 eyther dieth in the Lorde, or not, if he die in the Lorde,
 he must nedes be by this testimonie, blessed, but if he
 dye not in the Lorde, he must nedes be accursed, for
 there are but two wayes. Marforius. Distinguo, sic,
 Quantum ad poenam, nego, sed quantum ad culpā,
 p. iiii. concedo.

Ioh. 16.

Ephc. 5.

A hard
 question.

1. Thes. 4.
 Purgatorie is
 not found in
 the scripture.

Apoca. 14.

Sophistrie
 brought in to
 mainteine
 Purgatorie.

Pasquine in a trauuce

God forgiveth
all or no
thing.

Ezech. 18. et
33.

1. Io. 2.

Pfal. 32.

Blasphemie
against Iesus
Christ.

concedo, Pasquine. What meanest thou by this beggerly Sophistrie. Marforius. I meane that God pardoneth the offence, but not the punishment. Pasquin. O what great foolishnesse art thou in, and where findest thou, that God pardoneth the one, without the other: The workes of God are perfect, he pardoneth all or else nothing, without mangling or cutting of his free gift, as witnesseth Ezechiell, where he sayeth. What tyme soeuer a sinner vvyll repent hym of hys sinnes, I vvyll no more remember any of his iniquities sayeth the Lorde. And Saint Iohn sayeth. If vve confesse our sinnes, he is faithfull and iust to pardon vs, and make vs cleane from all vvyckednesse, and if vve vvalke in the light, euen as he is light, vve haue fellowvship vvyth him, and the blood of his sonne Iesus Christ doth cleanse vs, from al sinne, for he sitteth on the right hande of God, making intercession for sinnes, and by one onely oblation hath he made perfect for euer, those that are sanctified. More ouer the Psalme sayeth. I haue confessed my sinne vnto thee, and haue not hidden myne vnrighteousnesse, I sayde I vvyll knowlledge myne offence, and accuse my selfe vnto the Lorde, and thou hast forgiven the vvyckednesse of my sinne. If therfore the Lorde forgine vs all our sinnes, when we pray earnestly to him for it, we can be no more troubled for them: for they are forgiven vs for the saythes sake, that we haue in the death and passion of Iesus Christ, the which is eyther perfect, or vnperfect: If it be perfect, there needeth none other thing to make it more perfect, but to say that it is vnperfect, is to blaspheme Iesus Christ, and his passion, as doe these monstrous soule Merchants, which will haue them to make satisfaction for their
Annes

sinnes in the fyre of Purgatorie. Marforius. Dauid sinned, and his sinnes were forgiven concerning the offence, but not concerning the punishment due for the offence, for he remayned for all that bound to one of those three plagues, that were offered unto him. Pasquine. And I tell thee, that God eyther pardoneth all or else nothing, for he that forgiveth the greater, will not sticke to forgive the lesser, it is a more matter to forgive the offence, than the punishment. If therefore he forgive the offence, he reserveth not the punishment. But to keepe us vnder, here in this world, and to exercise us in patience, and to make us knowe his mighty power, he leaueth us ofte tymes in troubles, so doth he also those that haue not offended, as we see in Job, and Jeremy, and many others. For as Saint Paule sayeth, Tribulation bringeth forth Patience, and patience bringeth forth proufe, proufe bringeth forth hope, and hope is not confounded. And euen so albeit God had forgiven Dauid, both the offence and the punishment, yet woulde he bring him lowe, and try him, that the worlde might knowe, howe full of sayth he was. The punishment therefore is not it, that purgeth our sinnes, but faith, the which Saint Paule sayeth, is the purging of sinnes. And so if they will haue anye other purgatorie, than the bloude of Christ, it is none other, but to make his passion of none effect, and to saue that his workes are vnperfect. This is plaine, that al the elect are members of Christ and if they be his members, it followeth, that his vertue, and the infinite merits of his passion be common vnto them, whereby they are assoyled from all punishment, and consequently from purgatorie. And Saint Iohn sayeth. That they that beleeue in Christ,

An objection of the papistes

To what ende we are left in troubles.

Rom. 5.

Dauid an example of patience.

Rom. 3.

Hebr. 1.

To affirme purgatorie is to denie Christes bloud.

Gala. 2.

Iohn. 1.

Z. s.

are

Pasquine in a traunce.

Eccl.ii.

*The ianens
scours of purg
gatorie.*

2. Cor. ii.

Gala. i.

*The Apostles
neuer heard
of purgatorie.*

are the Sonnes of God, and heyres of the inheri-
taunce that is gyuen them by promise, and not by
wozkes. What nēde haue we therfore of this Pur-
gatorie to gyue vs that inheritance? Oh Lorde
stretch forth the arme of thy mighty power, & destroy
and bring to naught these false Prophets, Seducers,
and Iocrites, y deceyue thy people, with Trentals,
and Quarentals, and other folishe inventions full of
all couetousnesse. But to see plainlye with thine eye,
the vncertayne holde that this Purgatorie standeth
on (albeit that whiche I haue already alleaged vnto
thee might suffice thee) heare what Salamon sayth. If
the tree fall toward the South, or toward the North,
vwhere he falleth, there it abydeth. To fall toward
the South is to dye in sayth, and toward the North
without sayth, he therfore that dyeth in sayth, hath
euerlasting lyfe, and he that dyeth without sayth hath
dampnation, here is no maner of meane or middle
place, where to fall betwene these two. Marforius.
Why, hath this Purgatorie in very dede no maner of
foundation in the Scripture? Pasquine. None at all.
Marforius. Where haue they founde it then? Pas-
quine. Among the blinde beggers of Hildibrand the
Sorcerer, afterward called Gregorie the seuenth, glo-
sing vpon that place of Virgil. Centum erant annos,
or else in Plato, in his Timeo, or else in Macrobius, in
the dreame of Scipio, or els among the false miracles,
visions and illusions wrought by Sathan, transfor-
ming him selfe into an aungell of lyght. For albeit all
true Angels of heauen should tel vs any other thing,
then y which is in y word of god, let him be accursed.
But if there were such a Purgatorie, how much were
the Apostles woorthy to be blamed, that haue not spo-
ken

ken one worde thereof: Saint Peter wyrteth fully to the instruction of the Churches, yet maketh he no maner mention of the deade. Saint James, who commendeth so much good woꝝkes, maketh no mention of Masses, noꝝ of offeringes foꝝ the soules of the deade. Saint John in his Epistles doth highly set foꝝth charitye, and yet speaketh not a worde of Charity foꝝ the deade. But what shall we say of the great diligence of Saint Paule in teaching the Romanes, faith and good woꝝkes: and yet teacheth he none other purging of sinnes, but by the bloude of Christ. Reade his epistles to the Corinthians, thou shalt finde, that he maketh collections, requestes, and recommendations, foꝝ the poꝛe bꝛethꝛen, that are in captiuitie and nede, so that he sayth, he hath taken awaye from the other Churches to sende to the poꝛe at Hierusalem, and yet maketh he no maner of collection oꝝ other thing foꝝ the deade. As these thēues do all day long whereby they are become rycher then Cræsus, and fall to Jolye good chere, with whoꝛes and balwdes, and the poꝛe dye foꝝ hunger. VVoe be to you Scribes & Pharisies, I hypocrites, that laye a syde the commaundement of God, (which is to helpe the poꝛe), foꝝ your cursed traditions of Purgatorie the which hath swallowed by almost all the goods of the woꝛlde. It is that sacke whereof the Prophete speaketh, that is neuer full, and that horse-leach (wherof Salomō saith) that hath two daughters that crye: Bꝛing hyther bꝛing hyther. So saye these thēues bꝛing hyther foꝝ the soules of your dead friends and parents. Foꝛget not the poꝛe that be deade, that crye vnto you Miseremini. Oh slaunderous and trayterous falsifiers, what a presumptuous boldenesse is this of you, to maintaine such lyes, & deceiue the people

Hebr. 9.
2. Cor. 9.

Purgatorie
pence how
they are be-
stowed.
Math. 15.

Purgatorie
neuer satisfi-
ed.

Prouer. 30
Priesles crye
bring bring.

Pasquine in a traunce

Mat. 5.

*Sophisticall
reasons for
prouse of
purgatorie.*

*The deuill the
chiefe doctor
to teach purgatorie.*

Luc. 12.

ple: this is that fyre y neuer crieth ho. If you should
giue all the whole worlde to these false theues, they
woulde neuer saye ho: for they are the very insatiable
Hell it selfe. Marforius. How vnderstandest thou
that place of Saint Mathew y saith. Agree with thine
aduersarie quickly while thou art on the vway vvith
him, that he giue thee not to the Iudge, & the Iudge
gyue thee vnto the handes of the Minister, & thou be
cast in prison, verily, I say vnto thee, that thou shalt
not come out from thence vntil thou haue payed euē
to the vttermoste farthing? Pasquine. Dost y finde
any purgatorie in this speaking? Marforius. I will
not affirme it, hauing heard of thee so many probable
reasons to the contrarie, but I will tell thee, how the
Sophisters proue the same vpon this text, they saye
that oure aduersarie is synne, who gyuethe vs vnto
the Iudge, whiche is God, and he putterh vs in prison
whiche is purgatorie, out of the which we shall not
come, vntill we haue made full satisfaction, suffering
the fire of it. Pasquine. It was the diuell, that in this
sorte did interprete, these words, & his ministers seke
to maynteyne the same interpretacion. But if thou
wilt haue the true exposition of these wordes, thou
must take god heede wherof Christe speaketh: there
he speaketh, of leauing of harred, and that a man
ought to reconcile him selfe to his neighbour, the
whiche who so doth not, is in daunger to take the
ouerthrow, and to be cast into Prison, from whence
he shall not come out, vntill he haue made full satisfac-
tion, and the same doth Saint Luke confirme say-
ing. Whyle thou goest vvith thine aduersary to the
ruler, as thou art in the vway, giue diligence that thou
mayest be delyuered from him. He sayth plainly, vnto

to the Ruler, before whome men goe to pleade their causes, and to receiue iustice. Thus doth Chrysostome and Theophilacte vnderstande that place, and Ambrose which sayth, VVhen thou goest to the Magistrate. And Hillarie also in his Cannones where he sayth. That in this place it must be vnderstande, of the reconcillation, and sayth not, of the satisfaction for sinnes in Purgatory. Thou seest therefore, that these interpretations of thine can not stande with the meaning of the Scripture, for it is rather a sense cunningly wrested, which (as Saint Ierome sayth) is not good to proue the rules or grounds of our sayth. Marforius. There are also other textes, with y^e which, they proue Purgatory. Pasquine. What be those? Marforius. That of Saint Mathew, where Christ sayth. That the kingdome of heauen is like vnto a King, that vould take accompt of his seruants. &c. And saith that one of them vvas brought before him, vvhich ought him tenne thousande Talents. &c. And the Lorde vvas vvroth, & deliuered him to the keepers of the prison, vntil that he had paid the vvhole debt that he ought. They say this text meaneth that he shoulde be put in Purgatory, and there leste, vntill the full satisfaction of the debt, whiche when he hath payed, he shall come out. Pasquine. This text is so cleare, that it is not possible otherwise to be vnderstanded, than according to the matter that Christ speaketh of. And if it were possible to giue this place anye other interpretation, yet is it most impossible to interpret it for Purgatory. Consider a little, wherefore Christ vseth thys similitude: He sayth, Thou euill seruant, haue not I forgiuen thee all the debt thou oughtest me, euen as thou hast prayed me: shouldest not thou like vvyse

*The opinions
of diuers
auncient doctors
concerning purgatorie.*

Math. 18.

Math. 18.

Z. 113.

haue

Pasquine in a traunce

haue had compassion on thy fellowv, and shovv mercy vnto him, euē as I haue shevved it vnto thee? This therefore hath none other meaning, but to exhorte vs to forgiue one another, if we wil that god forgiue vs, and meaneth nothing of Purgatoz, noz of no suche folish toyes. Marforius. Thou meanest therfore that this debtour was cast into Hell, and not into Purgatoz? Pasquine. So I meane. Marforius. He that is cast into Hell, can neuer come from thence, and yet it seemeth that this debtour, of whom Chyist speaketh shal come out, for he saith vntill he pay the debt. Therefore when he hath payed the debte he shall come out. Pasquine. All thy doubt standeth vpon this word bntill, doth it? Marforius. Yea, Pasquine. And I tell thee, that that word bntill, in this place signifieth not a tyme that hath end, or is definitiue, but a time without ende, and that is infinite. Marforius. Beware that thou interprete not also things cleane contrary, as our Priestes doe. Pasquine. I will proue it vnto thee, all that I haue sayde, with the authorities of the Scripture, and not with Sophistrie, noz with mans authorities. Marforius. Dost thou find in other places of the Scripture, that this worde, bntill, signifieth a tyme infinite? Pasquine. Yea, out of doubt. Saint Mathew sayth that Ioseph knew not the Virgin Marye, bntill she had brought forth hir sonne, wilst thou perhaps say, that, that most pure virgin after hir deliuerance was knowen by Ioseph? Marforius. God kepe me from so thinking. I beleue that she was alwayes a Virgin. Pasquine. This worde therfore bntill, signifieth not any time that hath ende. The same shalt thou finde also in the .Cv. Psalm. And who so would otherwys vnderstande it, should confound al the

*What this
word (vntill)
signifieth.*

Mat. i.

Apec. iio.

the whole meaning of the Scripture. And further
more, I would fayne know of thee, what he is that can
at any tyme make god amendes for his sinnes, truely
not one, for we see, that Christ is become our righte-
ousnesse, because that by our owne righteousnesse we
could not be saued. If it had bene possible for vs to
haue gone by to heauen, it should not haue bene neede-
ful for Christ to haue come downe into the earth. And
if we must for the purging of our sinnes be boyled in
Purgatory, what good doth Christes passion vnto vs?
Howe are we then saued by grace, as all the whole
Scripture testifieth? how go we to the father by Christ
onely as he him selfe affirmeth? Doest thou not see
hold great a blasphemie, this is against Iesus Christ,
to say that with the boiling in Purgatory, that thing
is done, which Iesus Christ onely wrought: as these
murderers say, wherein they are much like the Cere-
tanes, who the better to sell their Poticary ware, say,
that there is a great plague coming, but they haue
the remedy therof, and they sweare and stare, that they
haue proued the same a thousand times. Euen so haue
these marked Monsters deuised their Purgatory, and
then they say, that the remedy thereof is their Masses,
their almesse, their prayers, and Pilgrimages, as a
man may see in the decrees of their owne handworke,
and al this is for the welth of their kitchen. They find
out great sweetnesse in their Masses that are payde
for, which ready money, and their great ruinesse leste
vnto their Monasteries to pray for the soules of them
that bequeth them. Oh what good doe their prayers,
their fastings, their recommendation of soules, their
scauen Psalmes, their Dirige by note, and their De-
profundis ouer the graue. They pray still for those that

No man can
make amends
for his sinnes.
1. Cor. i.

Ephe. 2.
Rom. 11.

Cerretanes the
common
pickepursses of
Italie.
Priestes as
common picke
pursses as
they.

Ziig.

be

Pasquine in a traunce

No peny no
Pater noster.

Math.12.
Mar.13.

The papistes
will haue a
thirde place
beside beauen
and Hel.

Apoca.4.

Mar.3.

Mar.3.

be dead, for those I meane that paye swéetely, for o-
therwise there is not a woꝛde, and if there be a poꝛe
man that hath nought to pay, he must seeke some mo-
ney, yea, though he burst his heart for it, for they say.
Est ad pias causas. Oh cormoraunt theues, God once
destroy you, for the health of the poꝛe seely ones. Mar-
forius. Upon that other place also of Saint Mathewe
they grounde this their deuise, where he sayeth. That
vvhosoever shall speake a vvorde against the sonne
of man, it shal be forgien him: but he that speaketh
against the holy ghost, shall not be forgien, neyther
in this vvorlde nor in the vvorlde to come. Nowe, if
there be forgiveness in the woꝛlde to come, it can not
be sayde, that it is in heauen, for vp thither entreteth
no sinne, noꝛ in hell it can not be, for there is no re-
demptiō: it followeth therfore, that there is an other
place where sinne is forgiven, and that is Purgato-
rie, how answerest thou to this? Pasquine. I answer
that this saying, neyther in this woꝛlde, noꝛ in the
woꝛlde to come, is as much to say, as neuer, as may
be sene in the Apocalipse, where he sayeth, that those
beasts had no reast, neyther daye noꝛ night, which is
nothing else to say, but that they neuer rested. Mar-
forius. I giue great credite to thy saying yet. Pas-
quine. What meanest thou by (yet) I tell thee, that
those woꝛdes are as much to say, as (neuer, woꝛlde
without ende, doest thou not beleue Saint Marke?
Marforius. Yes marye doe I beleue him. Pasquine.
Reade therefore this selfe same text in Saint Marke,
and thou shalt finde, that he sayeth, that the sinne a-
gainst the holy ghost shall neuer be forgiven. Marfo-
rius. Sayeth he playnely, neuer? Pasquine. He say-
eth most playnely thus. He that speaketh against the
holy

holy Ghost shall neuer be forgiuen, but shal be giltye of euerlasting iudgement. **W**ilte thou haue a moze playner saying: Go looke in the thirde chapter & thou shalt finde it as I tell thee. Marforius. Oh theues you Priestes, Oh Traytours, deceyuers and murtherers, from henceforwarde I will not beleue them, if they say their Pater noster. Pasquine. Saint Luke also affirmeth the same, saying flatly, that he shall not be forgiuen. Beholde therefore how well they interprete the Scriptures. Marforius. I am already at a point with them, but thou shalt do me great pleasure to expounde also vnto me, certaine other places, vpon the which, they grounde this decepte, one is, in the first Epistle to the Corinthians, where he sayeth. If anye man builde vpon this foundation, Golde, Siluer, Precious stones, Tymber, Hay or stouble, euerye mans vvorke shall appere, for the daye shall declare it, and it shall be shevved in fyre, and the fyre shall trye euery mans vvorke vwhat it is. If anye mans vvorke that he hath built vpon, do abyde, he shall receyue a rewarde, if anye mans vvorke burne, he shall suffer losse, but he shall be safe himselfe, neuerthelesse, yet as it were throughe fyre. Here a man maye see, that in this place the Apostle speaketh of fyre. Pasquine. Thinkest thou therfore, that he meaneth in this place materiall fyre: he speaketh by a Metaphor or figure, for by fyre here in this text are meant, troubles afflictions, temptations, and perilles of death, as is to be seene in that psalme of David, which saith: Thou hast tryed me with fyre, which is nothing else to say, but with troubles, for a man shall neuer reade, that David was at any tyme in materiall fyre. And in an other place, we haue passed throughe fyre and water,

Aa.j,

and

*Pasquine crye
ethout vpo the
popish priestes.
Luc.12.*

1. Cor. 3

*Fyre in the
scripture
what it signifies
fieri.*

Psal. 17.

Psal. 66.

Paſquine in a traunce

1. Peter. 1.

*What this
worde (is
build) mean-
eth.*

*The offices of
a true and
faſe preacher.*

*The daye of
the Lorde.*

and thou haſte brought vs to a reſting place. Saint Peter alſo in y^e firſt chapter of his firſt Epiſtle ſayth, euen the ſame ſo doth alſo Eſay, and the other prophetes, and euen ſo doth Saint Paule. And bicauſe thou ſhalt well vnderſtande this p^{ar}ce of Scripture, I ſay to the, that to builde, is as muche to ſay, as to preach Gods worde, the foundation is Chriſt, the worke built therevpon, are thoſe that haue receyued the worde, the fyre, is temptation and perſecution iuſtly ſent by God, the Golde, Syluer, and precious ſtones, are they, that haue in ſuche ſorte receyued the fayth of Chriſt, that they will rather dye then denie him, the tymber, hay, and ſtrouble, are thoſe that beleue for a tyme, and make a ſhewe, as though they did beleue, but if they feele afterwarde any perſecution or affliction, they forſake Chriſt, and bring forth no fruite bicauſe they haue no roote. This is the true meaning of the Apoſtle, and of Saint Jerome. vpon Ezechiel the thirde Chapter. If therfore the preacher of the truth, hath wholly built any man vpon Chriſt, ſo that perſecutions doe none otherwiſe to him, then doth the fyre, to the golde, ſiluer, and precious ſtones, it is a ſigne, that he hath faithfully adminiſtered the worde, and built ſtrongly, when his hearers are more ready to leeſe their lyfe, than their faith, but if any man doe ſo coldly handle the worde of God, that his hearers feeling the perſecution, doe denie their fayth, they ſhall be conſumed by perſecution, as tymber, hay, and ſtrouble, are conſumed by fyre. And then ſhall he knowe the negligence, of the miniſter & of his hearers, for the daye of the Lorde, (which is not to be vnderſtande of the daye of iudgement, but when it pleaſeth him to viſite vs with troubles) ſhall reueale and open

open those things that were not knowne, and so crie
 the mans doctrine shall be tryed. And yet if the mini-
 ster during the tyme of persecution, shall continue
 constant, he shall be safe: but he shall passe throughe
 the fyre, that is to saye, he shall patiently beare his
 persecution. The Apostle therefore in that place, spea-
 keth of tryng of faith, and of doctrine, in the tyme of
 persecutions. And so doth Saint Jerome declare it,
 whereby thou mayest knowe what doltes and asses
 those are, that gather that he speaketh of a Purgato-
 rie, that neuer was, but the Deuill mayntayneth his
 kingdom, by such as these are, that he that is in filthi-
 nesse should in filthynesse continue. Marforius. The o-
 ther foundatio of theirs, is vpon the booke of Machabees.
 Pasquine. By this thou mayst knowe howe well lear-
 ned they be, that know not which be the bookes of the
 Bible: the bookes of the Machabees are al reiectyd and
 not allowed as Saint Augustine, Eusebius, Jerome
 and other auncient doctours saye, and therefore are
 not read to confirme the authoritie of the doctrine of
 the Church. But I woulde aske Iudas Machabeus,
 where he hath founde, that God commaunded him,
 to offer two thousand Drammes of Syluer in sacrifi-
 ce, for the sinnes of the deade, and where he hath
 founde that Syluer is a Sacrifice. The sacrifice was
 offered of beastes that were commaunded in the law:
 and not of Syluer, nor Golde. And therefore haue these
 false knaues the Priestes, full of all craft, and subtil-
 tie, in their Masse for the deade, thrust in this place
 for the Epistle, and haue craftily taken awaye from
 it this worde, Sacrifice, for they knowe well ynough,
 that Sacrifice was neuer made with Golde, nor with
 Syluer, and yet coulde they not cary so cleaunely, but

As. y.

that

2. Mac. 12.
 The ignorance
 of the Popes
 Clergie.

Leui. 3. et. 5.
 Sacrifice for
 sinnes wherof
 it was made.
 Craftie con-
 ueyance of
 false knaues.

Pasquine in a traunce

Apo. 14. 21.

*Thomas As
quine druen
to a harde
pointe.*

*Saint pas
tricks purg
gatorie.*

Iohn. 9.

that their iuggeling and deceypte hath bene espied, so thou mayest see, with what falsehode they worke, and then call they him an Heretique, that belueth not their knackes of knauerie. Marforius. They haue also an other grounde, vpon that place of the Apocalypse, that those that follow the Lambe are without spotte, before the throne of God, and that no foule thing shal enter into that holy and heauenly Citie. And they say that he that purgeth not him selfe in this worlde with good workes, must nedes be purged in y other worlde with the fyre of Purgatorie, that he may enter cleane and pure into heauen. Pasquine. Who knoweth not, that none can enter into heauen, that hath anye spot: but where haue they founde, that fyre can purge sinnes: let them answer, if they can, let the alledge but one terte onely of the Scripture. Thomas of Aquine, sought it narrowly, but at the last, he was constrained to saye, that Purgatorie is not to be founde in al the whole Bible, but yet we must beleue it, for certaine balde reasons, that he maketh grounded vpo the Churches & miracles of Antichristes. And euen in the same maner haue they also deuised Saint Patricks Purgatorie, where manye horrible things are scene, as the fryers of that place tel with lye and all. But if thou wilt see their lyes ouerthrowne by their owne selues, aske of them I pray thee, whether the soules worke in Purgatory, or no. If they would say yea, thou mayest shewe them that they lye falsely: for Christ sayth, Worke vvhyle it is day, for the night vwill come, vwherein none can vvorke. And hereby the day is meant life, and by the night death. And yet whe they see, they can not withstande this place, they say, that they doe nothing else but satisfaction. Aske them then,

then, if there can be any satisfaction, without woꝝkes, I speake according to their owne false doctrine, they can not say, but no, vnlesse they will lye vpon themselves saying, that man can doe all things with his owne good woꝝkes. If therefore they will saye, that soules woꝝke in Purgatorie, they fall to gainesaying of Christ, who sayth, that in y^e night none can woꝝke, that is to saye in death. And so, to which side soeuer they turne them, they are in an euill case. See nowe vpon what sure foundations, these traytours haue builded, a thing of so greate deceyte, the which notwithstanding, many thinke they comit a great offence, yea, thinke themselves heretiques, if they doe not beleue. But this thing is clere, certayne, vndoubted, and infallible, that in matters of sayth, it is not lawfull for vs, to follow the thoughtes and imaginatons of men, but the onely, onely, onely word of God, clere, euident, and open. Following the whiche, man nede not feare going amisse. But who could at any time declare, the greatnesse of the errors and blasphemies, that are sprung of this theuish deuise? First it is an open & plain renouncing of Iesus Christ, & a denyng of his merites, & a not beleuing of the Gospell: which sayth. That Iesus Christ onely hath * washed vs, and ‡ purged vs perfecte by his bloude, and that he hath † offered vpon him selfe without spotte, to God, to cleanse our consciences from deade woꝝkes, and that he hath * borne our paynes, and suffered our sorrowes, and that he is the ‡ Lambe of God, that taketh away the sinnes of the worlde. Oh what an horrible blasphemy and error springeth of this detestable deuise, and moze ouer, hereof groweth it, that through this deuise, many are become theuies, many murderers, many cru-

*None can
woꝝke for
satisfaction,
nor
woꝝke but in
the day.*

*Nothing must
be folowed
but Goddes
word onelye.*

*What fruits
spring of this
opinion of
purgatorie.*

* Aoc. 1.

‡ Heb. 10.

† Heb. 9.

* Esay. 53.

‡ Iohn. 1.

Pa'quine in a trauince

*A people of a
Citic vnder
the venetians
naturally
wise and sub-
tile muche gi-
uent to traue-
ll and traffick.*

*Willie beyle
them selues
that think
they goe to
Purgatorie
& go straight
to Hell.*

*Where no or-
der is there is
confusion.*

ell traytors, full of all filthynesse and mischief. Tho-
row it many are become vserers, and chiefly those of
Bergomo in Lombardie: who gather together so
greate store of goods, by hooke or by crooke, they care
not howe, for say they, when we shall be olde, ite will
we confesse our selues to the Priest, who will giue vs
absolutiō, through the which the euerlasting punish-
ment which we haue deserved, shall be made tempo-
rall, that is to say, to last but for a tyme, and that pu-
nishment shall we suffer in purgatory, from the which
we shall be forthwith deliuered, by the power of Pas-
ses, an holy water, and of our wittes & Testaments,
by the which we shall bequeath that Chappels, Chur-
ches, and Monasteries, be built, by which means we
shall of force come to Heauen. And thus they die, and
forthwith goe into that place, whiche (as I tolde thee
before) is vnder the Lake, where thinking themselues
to be in Purgatorie, they are in Hell, for the wall
(which I tolde thee of before) is quite burne vpper, and
hath made it all one rowme. If I hadde (I saye to
thee) an hundred tongues, an hundred mouthes and
a voyce of yron, I should neither be of skill, nor power
sufficient to shewe vnto thee, the horroz, the miserie,
the greatnesse, and number of tormentes, and feare-
full things, that I sawe there, and so much the more
should I confound my selfe in the imagination ther-
of. If I went about to shew them, as y I found all the
same so confused and disordered. Marforius. Is there
no differēce betwene the dampned soules, in such ma-
ner as Danthe or Virgill speaketh of: are not y prin-
ces (at the least) deuided from the base people: or is
there no order at all: Pasquine. The best obserued
order that there is, is the disorder and confusion that
alwayes

alwayes and euery where, is there to be seene. Marforius. Is there at the least no difference in paynes, some in more, some in lesse? Pasquine. Yea, that there is, for thou knowest that the Lorde sayth. You shall receyue the greater iudgement. And many there are that are more tormented then other, that in this worlde were accompted happye men. Marforius. I pray the declare vnto me the whole, euen in such sorte as thou thinkest best. Pasquine. The nerer still that we approached to these places of miserie the more did we seale our eares, eyes, and nose, to be stricken with straunge and dolesfull noyses, with thicke and troublous smoke, with stinke of Brimstone that could not be abidden, and when we were come to those places, we saw on euery syde, woes, there the pleasaunt noise of Instrumetes, are woes, swete songs are woes, feasting and baketing are woes, there discourses and loue toyes are woes, playes and pastimes are woes, huntings and goodly painted stozes are woes, fights and triumphes are woes, occupations and marchantises, all sortes of pleasure and exercise, and of euery other thing, is nothing but woes, and among all these woes, there is one as if it were king and Prince of the other, which is the bitter depriuation of al hope, to come out of these woes. All are tormented wyth fire and Brimstone, as Saint John sayth in his reuelation, and the smoke of their tormentes, ascendeth vp for euer and euer. And they neuer haue rest, neyther day nor nyght, and they cry piteously to the Lorde, and the Lorde heareth them not. Then knowe they playnly, that all worldly thinges, that were causes to bring them thither, are but vanities, and they would repent, but there repentance helpeth them not: where

Mar. 12.

Nothing but
woes in Hell.

One wo grea-
ter then the
rest.

Apo. 14.
The paynes of
Hell described

Pasquine in a traunce

Apoc. 16.

Apoc. 14.

*The paynes of
of this life are
nothing to
those of Hell.*

Apoc. 16.

foze they blasphemie the name of God, feling the do-
loz of their tormentes, & gnawe their owne tongues
foz sozowe and rage, and seale an intollerable thriste,
and in so greate burning they drinke of the cuppe of
Godes wꝛath, & foz their greater torment, they see the
happynesse of the blessed, and from their eyes conti-
nually raine teares, & from their mouthes issue gna-
shing of teeth, and they still burne, and neuer are bur-
ned, and they seeke death, and deatch flyeth from them,
and yet are they still in deatch, and shall be foz euer, so
that they shall dye, and neuer giue ouer to death. And
in effect, there is no trouble, sozowe, miserie, unhappi-
nesse, noz affliction what so euer it be in this woꝛlde,
that (in comparison of that they seele in hel) is not plea-
sant. And thus know foz truth, that I can not by talke
make thee vnderstand, the very least part of that which
by sight I comprehended: thinke thou then, what that
is, that they must nedes continually comprehend by
feeling. Marforius. Thou makest me tremble from
toppe to toe, hearing thee tell such horrible and feare-
full tormentes, the which do so much & moze put me in
feare, as that I knowe them to be true, foz in the Apo-
calypse, and in manye other places of the scripture, a
man may reade, the things that agree iust with thy
saying: But I woulde faine learne of thee, whether
they were naked or clothed. Pasquine. They are all
naked, and do shew the filthinesse of their nakednesse.
Marforius. How can this hang together? Didst thou
not say, that their bodies are yet in the earth? Howe
do they then shewe the filthinesse of their nakednesse?
Pasquin. Thou knowest that while we be in our mo-
thers wombe, we haue about vs a certayne fleshe that
couereth vs, the which, so sone as we come forth, into
the

the light of this worlde, it both leaue vs and goe from about vs, it is called in Latine Secundina. That same is our owne laweful and naturall clothing, the which for al that serueth vs not, but while we be in the darknesse of our mothers wombe : but as sone as we come into the light, we remayne naked, if we prouide vs not things from other : and if therefore we wil couer our nakednesse, we clothe our selues wpyth the Woll of the sheepe. Euen iust so, is it of the nakednesse, that now I tell the of, for while we be in the darknesse of this worlde, we may well couer our selues wpyth our owne proper merites, and good works : but forthwith as we enter into the light of gods presence, these merites of ours, which are nothing else but flesh and synne, goe from vs and forsake vs, and we come to remaine naked, vnlesse we cloth our selues w the wol of that moste meeke shepe, that without opening his mouth, was led to the slaughter, to cloth vs with hys woll, and fede vs with his flesh, and to giue vs drinke with his bloude, euen with the bloude of that meeke Lambe of God, that taketh awaye the sinnes of the worlde. These men therefore, of whom we spake, because they were not clothed with this woll, that is to wete, the merites of Iesus Christ, shewe forth the filthynesse of their nakednesse, not that nakednesse of the body, but that of the soule, for as much as their sinnes, mischieuous dedes, there euil thoughts, and all other their filthynesse are openly shewed and sene. Marforius. What kinde of people be they, shewe me some particularity. Pasquine. There are some Hebreuues, some Caldeans, some Arabiās, some Indians, some Africanes, some Svwithians, some Turkes, some Moores, some Christians, as Dutchmen, Frenchmen, Spani-

The misterie of man coming into this world.

We are all naked of good works and therefore must be clothed with Christs rightuousnes.
Esay. 53.
Ffa. 53.
Aet. 8.
Io. 6.

In hell are of all sorts of men.

Paſquine in a traunce

Apoc. 14.

Apoc. 12.

Apoc. 17.

2. Theſſal. 2.

ards, Italians, ritche, poore, men, women, and finally all
ſortes of people. Marforius. Of which ſorte, is there
the greateſt number? Paſquine. Of thoſe that haue
worſhipped the beaſt, and his Image, and haue recey-
ued his marke, and haue committed fornication with
hir, and are dronken with the wine of hir whozedome.
Marforius. I vnderſtand not this talke of thine. Paſ-
quine. In the middes of the bottomleſſe pitte, I ſawe
a very great Dragon, of redde colour, which had ſeuē
heades, and euery heade had a crowne, and ten great
horneſ, and a tayle of an vnmeaſurable length, with
the which he had drawen to the bottomleſſe pit, an vn-
ſpeakable & incompreheſſible nūber of the people of þ
world. Beſide this Dragon, I ſaw a beaſt with ſeauen
heades, & ten hornes, and euery horne had a crowne, &
with a ſkinne like a Leopard, and hauing the feete of
a Beare, and the mouth of a Lyon, and to thys beaſt
the Dragon had giuen his full power, his ſcate and
great authorite, wherby þ Dragon was worſhipped,
bycauſe he had giuen power to the beaſt, and the beaſt
was worſhipped, for that it was eſteemed aboue all o-
ther beaſtes, for the wonders it wrought, while it was
vpon earth. All thoſe therefore, that haue worſhipped
the beaſt, and haue receyued his marke, haue bene by
the beaſt drawen downe with him into þ bottomleſſe
pytte, whither Goddes iuſtice hath committed them,
for euer. Marforius. I vnderſtand thee now leſſe than
I did befoze. Paſquine. This beaſt, is the ſonne of
perdition, of whom Paule ſpeaketh to the Theſſalo-
nians. That is exalted aboue all, that is called God, &
that ſitteth in the temple of God, as God, and ſhe-
vveth him ſelf as God. This beaſt is that monſtrous
wicked beaſt, of whom Saint John ſpeaketh ſo plain-
ly in

ly in the .xviii. Chapter of hys Reuelation, & the Dragon is that olde Serpente, that from the beginning hath with his popson brought death into the worlde.

Marforius. I pray thee, if thou wilt haue me to vnderstande thee, speake a little more plainelye. Pasquine.

This beaste (to speake so as thou mayest vnderstande me) is the Pope, and the Dragon is the Diuel. Mar-

forius. What, the Pope? Why is he not in Rome?

Pasquine. I speake not of one perticuler man, but I speake generally. Marforius. What doe not all Po-

pes generally dwell in Rome? Pasquine. Yea, while they be a lyue, and after their death in the bottomlesse

pitte. Marforius. Thou meanest therefore that all those, that haue put their confidence in the Pope, and

haue followed his wayes, are dampned, and that the Pope, hath no power from God, but from the Diuel?

Pasquine. Now thou vnderstandest the matter, it needeth not that I declare the same any better vnto thee.

Marforius. Thou shalt doe me great pleasure to tell me the meaning of those things, that thou hast shewed

vnto me. Pasquine. It woulde aske to much tyme, to open to thee the whole. But I will tell thee briefely as

the tyme will serue. The Dragon as thou hast heard, is the Diuell: he is redde, through the bloud of Mar-

tyns, for he was euer a murderer fro the beginning. The seauen heads he hath, are seauen sundry beastes,

whose nature they signifie. By h crowne & Diademes, are ment the Kings and Princes, that are the Diuels

ministers, to kil and persecute such as defende h honoz and glozpe of Iesus Christ: the number determinate,

signifieth the multitude: the taile signifieth his folow-ers, and Ministers, through whose labour and dily-

gence he draweth vnto him so many wicked persons.

What the
beast is.

What the
dragon is.

The Popes
dwelling
place.

Gene. 3.

Psal. 17. 73.

90. 103.

Iohn. 8.

The descripti-
on of the dra-
gon.

Pasquine in a traunce

*The descrip-
tion of the
beast.*

*Ioh. 3.
Antichrist.*

Apo. 4.

*Who haue the
beastes marke*

*Rome the
seate of Anti-
christ.*

The beast, that standeth by him, is (as I haue told thee) the Pope, his confederate and good Minister. The seuen heades are seuen hilles of Rome, where his seate is, the hoznes and Crownes, are the Kings, and great Lordes, that for his sake and respecte, persecute the true seruants of Christ, that defende the Gospel. The Leopardes skin signifieth his vnstedfastnesse, and inconstancie, his Beares fete and hys Lyons mouth, signifieth his greedinesse, his rauening, and his crueltye, the power that he hath of the Dragon, meaneth the force and efficacye of hys deceyuing, the seate signifieth his kingdome, and domynion, the power he gaue, betokeneth the vertue to worke wonders, and great signes: that with these three thinges he maye kepe the worlde drowned in darknesse. And euen as Christ was sente from GOD into the worlde to saue it, euen so was he sent from the Diuell to destroy it. And as Christ sitteth in the Throne of GOD in heauen, euen so sitteth he in the Throne of the Diuell in Hell. Those therfore, that worship the Pope, & take him so, as he will be taken, & follow his wayes, & confesse him for Christes Vicar, & wrap themselves in his benefices, and for his sake, kill the defendours of the Gospel: these are they y haue the beastes marke, and that haue committed fornication with the whore, and all these are with the Denill. And if thou wilt be sure, that it is as I tell thee, read the Apocalipse, and especially the. xiii. and. xvi. Chapters, where thou shalt finde that he sayeth playnely, that the seate of Antichrist shall be in Rome, saying: That, that whore is a great city, that in Saint Johns time had the whole dominion ouer the kings of the earth, the which can be none other but Rome. Marforius. That is y matter,

ter, that in certayne olde booke, printed long befoze
Luther was euer spoken of, a man maye see this beaſt
painted with a Popes Mitre on his heade, I thinke
ſurely, he that painted it ſo, did Prophecie euen in
thoſe dayes. Paſquine. Ye ſo he did, but Saint Iohn
did moze playnely prophecie, who ſayth, y he that hath
worſhipped the beaſt, and receyued hys marke, the
ſame ſhall drinke of the Cup of Gods wrath and ſhall
be tormented with fyre and brimſtone, euerlaſtingly.
Euen as on the other part he ſayeth, that thoſe that
haue ſuffered for the Goſpell, and thoſe that haue
not worſhipped the beaſt, nor receyued his marke,
ſhall lyue and raigne with Chriſt for euer. Marforius.
Thou ſayeſt then that all Popes goe to the Diuell,
for beſides the proues that thou haſt alledged, if thoſe
that followe them goe to the Denill, it muſte needes
be, that they alſo that leade them, goe thither them-
ſelues alſo, but me thinketh it a harde matter to be-
leue, that they be there al of them. Paſquine. It ought
rather to thee a harder matter to beleue, that they
ſhoulde not be there all of them: for thou knoweſt,
that two contraries can not ſtande together. Chriſt
and Antichriſt are contraries, howe wilt thou haue it
therefore, that they may be together: That the Pope
is Antichriſt, thou ſhouldeſt not nowe be in doubt, as
well for the authorities that I haue now alledged vn-
to thee out of the Apocalipſe: as alſo for that I tolde
thee befoze in my voyage to heauē, and for y that Mai-
ſter Bernardino Ochino, ſayeth, who paynteth hym
out vnto thee and for that, which Saint Ierome ſay-
eth, who plainely affirmeth that his ſeat is in Rome,
and for that, which Theophilactus ſayeth who ſhew-
eth, that the Empire of Rome, the conquerour of all
other Empires, ſhall be poſſeſſed by Antichriſt, and by

Apoc. 14.

Apoc. 20.

*If the blind
lead the blind
both fall into
the dytche.*

*Bernardin,
Ierome, and
Theopilaſt.
plainely proue
Rome to be
the ſeat of
Antichriſt.*

Wb. 14.

his

Pasquine in a traunce

*A plaine
prouse who is
Antechrist.*

*Pope Gregory
confesseth
that the Pope
is Antechrist*

*Pope Gregory
for his lies &
blasphemies
accounted
among Antechristes.*

*Pasquine prophecieth truly
of Chietti, for
nener was
there nor can
be a worse
than Paule
the fourth.*

his manifest workes shewed vnto vs, that he is the very saue, to persecute the defendours of the gospel, is among many other, an vndoubted token. Marforius. Yet shoulde not (me thinke) Pope Gregorie be there, for he confessed, that, he that shoulde call him selfe, Pope, & superiour ouer other Bishops, shoulde be the fore runner of Antechrist. Pasquine. Loe, there is an other testimonie, that the Pope is Antechrist, and albeit he sayde the truth in this point, yet deuised he afterwarde so manye lyes, and dreames, as Purgatorie, Passes, the visitations of Rome (commonly called the stations) sole lyfe in Priestes and Churchmen, and so many other blasphemies against h bloude and merites of Christ, that he may without al doubt, be accounted also among the other Antechristes, who thou must vnderstande are infinite: albeit for his notorious worthynesse he shall be called Antechrist, that shall be worse than al the rest, and al the Popes state, put them all together, yet will he say that Antechrist must come, as Gregorie sayde. It is true that there haue bene dyuers Gregories, and it may be, that some one of them hath bene good and honest, but all such as haue bene Popes, are in the lake that burneth with fyre and brimstone in the bottoomelesse pit. They that were the first, were lesse wicked, but sithens haue they growen worse and worse, and the last shal be h worst of all, and I thinke that shall be the Cardinall Chietti, except the dutch Launceknights come into Italic before, and so make Pope Paule the thirde to be the last. Marforius. And yet perhappes they wyl not be taken for the very maisters, or heads, for they call themselues, Serui seruorum Dei, and Prouidentia diuina Papa. P. tertius, and a number of such gaye glistering

glistering titles, they outwardly shewe. Pasquine. This was the cause, wherefore Christ sayde, that outwardely they should be like sheepe, but inwardly they shoulde be Wolves, and Saint Paule sayeth, that they shall haue a shewe of Godlynesse, but in effectes they shall be quite boyde of it. And marke well whether they be made Popes by Gods diuine prouidence or no, when there was a woman once made Pope, they are made in deede by the prouidence of the Diuel, and not of God: for Gods prouidence knoweth well ynough, men from women, and hath made one onely highe Bishop, which is Christ. Marforius. Salwest thou that the Pope: Pasquine. Yea mary did I see hir. Marforius. And what canst thou tell me of hir? Pasquine. Thou must vnderstande, that those thinges, that in this worlde, are in greatest highnesse, greatest felicitie, and greatest glozie, there beneath, are in so much the more basenesse, wretchednesse, and shame, the Popes therefore, that in this worlde coulde not satisfie their hungry and greedy desire of honoz, being in the estate of Kings, and Princes, but woulde be esteemed aboue al other men, and aboue great Lords, and being not contented with this, haue lift vp themselves, aboue the gospel, and made themselves Gods in earth, in how great deepenesse of miserie they are their beneath passeth all mens imagination. And they are therefore so muche the more cruelly tormented than other, as that they haue bene the greatest occasion of the losse of so many people. Thou mightest there haue seene them with Wyters of glowing brimstone on their heads, & their other ornaments of their body all of glowing Brimstone, with their Chaires of glowing Brimstone, and they haue about them as

Math. 7.

2. Tim. 3.

*A woman
made Pope.*

He. 5. 6. 7. 8.

*Popes haue
there Heauen
in this worlde*

*The descrip-
tion of the
Pope in his
pontificalibus
in Hell.*

Job. 11. 4.

seruants,

Pasquine in a traunce

*Devilles can
abide no popes
esspeciallie no
sbece popes.*

Ppoc. 14.

*Pageauntes
set vp for popes
in Hell.
The decree of
Pope bonifacio
the eyght.*

seruaunts, woes and Diuels, and before them haue they infinite hostes of those gracelesse people, that following their wicked steppes, are drowned with them in euerlasting miseries, al which of them doe nothing else, but curse them and ban them. And before this the Pope stande all those Rascalles, and scely soles, that sith her tyme, haue beleued in the Popes authoritie, and their are they cast in y^e teeth with it, and cursed by the Devils themselues, for that after so manifest a token, giuen by her from God to the worlde, as that they shoulde not meddle with Popes, woulde they yet needes beleue them, and follow their cursed wayes. Marforius. And haue Popes then euen in hell, seruaunts to waite vpon them. Pasquine. Yea, suche maner onss, as I tolde the of before. Marforius. Wherein, doe they any seruice vnto them? Pasquine. To torment them euerlastingly. Marforius. What torments bled they to them? Pasquine. To go about to shew the torments of those that be dampned, shoulde be euen muche as to tell the, howe manye graynes of sande are in the sea, and thou agayne to stande to heare them, wouldest be so stricken with feare, that thou wouldest not any more geue eare vnto me. But let thys suffice the, to knowe also that which Saint John telleth the, that is to wete, that they are tormented with fyre and brimstone for euer and euer. The saw I, in sundry places, diuers Arches of triumph, (or Pageaunts as we may cal them) One was of Boniface the eyght of that name, for that goodly decree he made, that euerye worldly creature shoulde be obedient to the Pope as they wil be saued. And therein was grauen that decree in euerye point as it standeth, sauing the laste worde, which is. (As they

they will be dampned,) an other there was of Hildebrande the Sorcerer, which afterwarde was, Pope Gregorie the seauenth, for his many and sundry new deuises, throughe the which, so manye saley wretches are gone headlong to the Diuell, and bicause also he did so malapertly stande against the great Princes of the worlde, as Boniface and many other, and almost all of them haue done. An other there was of Alexander Borgias, in the which, beside his other notable and famous factes, was grauen also that worthy and holy acte of his, to lye with his owne naturall daughter Lucrece, with whome also Duke Valentine his brother lay. An other there was of Iulius the seconde full of horrible bloudsheddings and adulteries. Another there was of Leo the tenth, in the which a man might see, how the tributes of y great cities of Sodome & Gomorre were brought vnto him. And yet was there one much fayer, y was preparing for Peter Leues, some to Pope Paule y third, and one for his father also Mar. And of y great princes of y worlde, whom salwest thou? Pasquine. The greater part, and within a few of all. Marforius. What is the cause, that so many of them be dampned? Pasquine. The causes are many, but the principall cause is, that for as muche as they haue receyued their powers and dominions from God, as the Scripture sayeth: By me * Kings doe raigne &c. : † There is no power but of god, the powers that are, are ordeyned of God. &c. He it is that maketh the wicked to rule for the sinnes of the people. This haue not they acknowledged from God, nor haue with their good example, and good gouernement, kept their people in the feare of God, nay thinking rather that they did highe seruite to God, haue slayne suche as defend

Pope Gregorie
the seuenih.

Alexander
Borgias.
Incest committed by a
Pope (and his
brother) with
his owne
daughter.
Iulius the .ij.
Leo the tenth.
Peter Lewes.
Paule the .iij.

* Pro. 8.
† Rom. 13.

Cc. j.

the

Pasquine in a traunce

*The office of
Kinges and
Rulers.*

*Antechrist
more regarde
d than
Christe.*

*The punnishes
ment of Kings
in Hell.*

the Gospell, and the honoz of Christ. Whereas they ought rather to haue abolished all the sundry seates of Friers, all Idolatries, the carcasses and bones of the dead, such as they call Saints, in the which, they put all their religion, and should rather haue regarde and care to honest maydens, to the poore, olde, sicke and impotent persones, relieuing them with that infinite richesse, that vniustely and wickedly are possessed by the sinered swarme of shauelings, and ought to suffer or rather to cause Iesus Christ to be preached. But they doe contrarywise persecute, and suffer to be persecuted such as preach him, and worse do those of these dayes, than those of foretymes, for these are some for one worldely respecte, and some for another, so ioyned in league with this wicked beast, that they haue more regarde to Antechrist, than to Christ. In Christes cause there is not one, that will once speake a worde, doubting least he shoulde be called a Lutheran: but for Antechristes cause ech man will discover himselfe what he is, against suche as defend Christ, calling them Heretiques, and persecuting the euen to the death: Maruell not therefore, if they also be condemned by their head, whome they haue persecuted in his members. Marforius. Canst thou not tell me anye one sundry sorte of torments, that these great princes had different from the other? Yea, that I can, thou knowest that they will, still aboue al other things, be honored, magnified, flattered, and fedde with the smoke of clawing talke: In Hel therefore, they are a good parte of the tyme, hanged by in the smoke of that cursed brimstone. Marforius. What, are not the Popes serued with the same saule? Pasquine. Worse they, than the other, Marforius. Whom didest

diddest thou see particularly? Talke to me a little of
 some one namely among the rest. Pasquine. Herein
 will I doe, not after thyne, but after Plato his minde,
 who willeth that when a man commeth to particula-
 rities he ought to make a scape, for if I woulde come
 to those particularly, there shoulde be setwe alpye, but
 they woulde banishe me. Marforius. Why and are
 men for saying the truth, banished by Princes and
 great men? Pasquine. Yea, and with the worst kinde
 of banishment that they can, and most of all, those
 that most speake the truth, for they are not content to
 banish them out of their countreys that confesse the
 way of Christ, (which onely is true,) but they banishe
 them out of the worlde. Marforius. Let them there-
 fore remayne with the Diuell, for they are there al-
 ready, and being such manner of men as they be. But
 tell me, how diddest thou know them, being confu-
 ly scattered among other, and being naked, as thou
 hast sayde befoze? thou couldest neyther knowe them
 by their apparell, nor yet bicause they were not placed
 in order. Pasquine. I knewe them by their sinnes, the
 which (as I tolde thee) are al playnely scene. In them
 a man might see the sinnes of great men, as for cram-
 ple, neuer to forgiue iniuries receyued, to worke re-
 uenge for euery trifle, to be occasion of the death, of
 numbers of their people, to fulfill their appetite, to
 defile their Massals wyues, to punish the good, to re-
 warde the euill, to dispise vertue, to fauoure vice, and
 suche other small picuish faultes, and beside that, they
 were all cast in the teeth by the Diuelles, with these
 wordes among other. The man that vvas in honor
 hath not thankfullye receyued the same, but vvas as
 beastes vvithoute vnderstanding, beholde his glo-

*To tell truth
 breedeth bas-
 tred.*

*Sinnes where-
 to Kings and
 great men are
 most enclined*

Psal. 49.

Pasquine in a traunce

Esa. 47.
Apo. 16.
Friers and
Nonnes fore
ashamed in
Hell.

*A beedroll of
the unspeakable
filthinesse
or other mis-
chieues day
ly committed
by the Popes
religious rascals.*

rye commeth not dovne vvith him hyther belovve.
Marforius. This was the way, to make them to be
knownen to thee for great men, generally: but howe
didst thou knowe them one from an other particular-
lye? Pasquine. I knewe them by the selfe same to-
ken, that I tolde thee, for as much as their sinnes are
discovered, and the names of euery one of them, and
this is done for their greater torment, for what mat-
ter were it, if sinnes were seene, & it were not knownen
whose sinnes they were? I tell thee, they shewe the fil-
thinesse of their nakednesse, and euery one is knowen
what he is. Marforius. The Fryers therefore, the
Punnes, the lay Sisters, and all the other Iocrites,
must nedes be full of sorrowe, seeing so manye, and so
griuous of their abhominable wickednesse discou-
red, which in this worlde they haue had so great care
to kepe close. Pasquine. Thou mayest be sure of that.
Marforius. Saint Benets Monks should there find the
selues much decepued, in that they obeyed their holpe
Abbot, in that godly saying. Si non caste, tamen caute.
Pasquine. They are them selues decepued, and all o-
ther, that haue sayd, that a faulte closely done, is halfe
pardoned. Marforius. Thou shouldst me thinke ther-
fore see, many goodly things of Fryers, and of their lo-
uers. Pasquine. Nay I sawe things that were so fil-
thy, that they were to shamefull euen in very Hell.
There mightest thou haue sene howe Fryers medled
with Punnes and laye sisters, and with woꝛse, thou
mightest haue sene the murdering of yong babes, and
bycause their dishonesties should not be discouered, &
mightest haue sene that they were cast into the fack-
ses. Thou mightest there haue sene also one Fryer
teach, one woman the way howe she shoulde not con-
ceyue

ceyue with child, an other Fryer taught an other wo-
man the way to destroy the child in hir body, an other
Fryer taught an other woman, the way to popson
hir husbände. This Fryer gaue to his woman some of
hys holpe Dyle, to worke inchauntmentes to those
of the house. One Fryer gaue to hys Leman one
of hys consecrate Hostes, for the same purpose. An
other kyled a whole householde, wpth gyuing them
things to eate that shoulde make them sleepe, bycause
he would not be sene go into the house, to play & knaue
with the good wyfe. One false priest sayned that our
Lady had wrought miracles, bycause there might be
some offerings brought to hir by the foolish ignorant
people. An other persecuted the Christians, and prea-
ched against the truth, bycause he would be made a
Bishop or a Cardinall. An other false knaue in con-
fession caused a simple foolish woman to giue him hir
monney in keping, and afterwarde denyed it to hir. An
other Friar sat tooting in the bosome of a simple yong
Maide (whom hir foolish mother had brought to be shi-
uen) that she might begin to learne some of the friers
knauery. An other in confession perswaded him that
was sicke (peraduenture more in his soule than in hys
body) to leaue his goodes vnto their Monasteries, de-
pryuing therof the true and lawfull heires. This good
sonne wished his owne fathers death, that he mighte
do after his owne minde. That Nephew killed maister
Parson his vncle, the soner to succede him in the be-
nefice, that afterwarde he must leaue vnto him. That
woman defiled hir husbändes bed, and this good man
his wyues. That wicked and naughty sernaunt be-
trayed his mayster, to whom he oughte by Gods com-
maundement to be obedient, and faithfull. Thou might

Pasquine in a traunce

*A chaste chas-
non.*

*Tenth nightes
payde to the
Church men.*

*An Empe-
mour paysoned
with an hoste.*

*Diuels kepe
Confessorie.*

*An oration
of a diuell.*

test there haue sene, Simonies, Sodomies, Iporisies
Robberies, Scismes, Apostasies, and those, moze in
the pollethorne Prelates than in al y other. Then saw
I in dyuers parts, dyuers signes of victoꝛye. There
was to be sene, grauen the glorious cognisaunce, of
the Chanon of Turney: who after his death leste a
booke, wherein he had noted, the name and house of
two hundreth womē of the chiefe of that City whom
he had enioyed at his pleasure. There was also to be
sene, how a false theise a Fryer in Friseland, had put
into the heades of the foolish women this opinion, that
they must giue to the Church the tenth of all things,
and euen in lyke maner, the tenth night as they do to
their husbandes. And holwe also an other trayterous
Frier with an host paysoned, brought to his death
Henry the seuenth Emperour of that name. Then
hearde we a noyse, a busteling, and such a confusson,
that we thought, they would haue made a Pope. Mar-
forius. Whence came that noyse: Pasquine. From y
Diuelles, who kept confessorie. Marforius. Knowest
thou what things were treated of: Pasquine. They
treated of those selfe same thinges, that I tolde the,
were treated of in that counsell, that was kept in the
Popes heauen. They cryed al with one voyce, downe
with the Lutheranes, as Rebels, enimies, and destroy-
ers of the infernal kingdom. And one of them, procla-
ming silence, (such as in that place coulde be,) sayde.
Cursed Diuels, you knowe, that from the beginning
of the first man hitherto, vve haue had alwayes try-
bute of the vworld, and vwhen our kingdom did most
flourish in ryches, came that greate enemye of ours,
vvhome here belovve vve can not name, and vtterly
destroyed vs: vve then vvith our subtilty, and earnest
travaile,

trauaile, stirred vp so many sundry sortes of Fryers, & therewithal our vicked brother Antechrist, by vvhiche meanes, so manye and great trybutes so freshlye came from all partes vnto oure kingdome, that it is nowve become more ryche, than euer it vvas before. But last of al hath our enemy, begining on the north parts, raysted vp so many of his faythfull in all Europa, and almost throughout the vvhole vvorlde, vvho haue discouered the Pope to be Antechrist, and hys Fryers to be Ipocrites, that you see, that the vvay, that leadeth dovvne hyther, and that in tymes past vvas vvont to be so vvell troden, is nowve become full of grasse, and thornes, and if vve do not provide the better, vvill be altogether shutte vp. True it is, that our brothers the Dominicans, and other manye, and our vicked brother Antechrist vvith his mēbers the Cardinals, Prelates, and all other vvith shauen crownes, and the princes also of the vvorlde, do all their endeavour, in our furtheraunce and fauour, killing the vvellbeloued of our enemy. This notwithstanding, it is your office and dutye, to picke forvvarde vvith all the povver you can make, our ministers, the Fryers, priestes, and all such as be ioyned in league vvith our faythfull brother Antechrist, that they (more nowve than euer they did before) do persecute, imprison, and dryue out of the vvorlde, all those, that giue to our enemy onelye the prayse, that (vnder dyuers Images,) vvas vvont to be giuen to vs, those also that haue charity, that doe forgie injuries receyued, that doe giue great almesse & other like vvorks, to vs most cōtrary, that by these meanes the number of our enemyes may be diminished, & the number of our cōfederats increased. Here against spake the other diuels, saying: that

Pasquine in a traunce

things must not so be done, for we see already quoth
they by plaine experience, that the more those men are
slayne and destroyed, the more they do increase. Then
spake an other Diuell. And why quoth he, take we
such thought for this matter? Haue not we our minis-
ters the Market monsters, that worke better for vs,
than we our selues can desire? Is not the Citty of
Rome yet in his chiefest glory, the which we may call
our Internall Ierusalem? One Diuell spake againste
this, an other against that, so y being al full of wrang-
ling, & cōfussion, euen as is it the vse in Fryer houses
they departed all without any agréeing. Yet did they
all apply them selues, some in one sorte, other in an o-
ther, to cause the number of the dampned soules still
to be increased, albeit not one of Christs sheeps can
perishe. How sooule these things were to be sene, how
great feare and horroz they brought with them, there
is no tongue that can expresse it. Marforius. I beleue
it well, but sauest thou any other thing, that may be
tolde? Pasquine. I saue many other thinges but a-
mongst the rest, euen as in Gods true heauen, I saue
the Catholike Church of the saythful, to be the espouse
of Christ, euen so saue I in the bottomlesse pitte, the
Malignant Church of Rome, to be the Diuels whoze.
And as that was in the world, in so great trouble, & is
now with hir most swete espouse Christ in vnspeak-
able happynesse: euen so, this malignant Church,
that was in the world in so great felicitie, is now with
the most cruell Diuell in vnspeakable payne and sor-
rowe. Marforius. Wilt thou knowe there belowe no
one friend of thine. Pasquine. No friend of mine, but
I knew in dede a great number of these selfe shepisse
selfe women, that thou seest go all day by and downe,
with

*The catholike
Church,
Christes es-
pouse.
The ma'igs
naunte
Church, the
diuels whore.*

with a Kēde in their hand, of whom if thou demaund
 whyther go ye good mother B? they aunswere, I goe
 to the Stations, for the soules of my father & my mo-
 ther. I knew there Iohn Ecchius, I knew ther Pighius
 I sawe there Albert Bpshp of Chiozza, there saw I
 Gilbert Bishop of Verona, I sawe there many of the
 Sorbonists of Paris, and I saw there, to tell thee at a
 worde, all those y in my traunce I sawe in the Popes
 heauē, I saw them (in their right being) in Hel, where
 they are in so greate a depth of miseries, tormentes,
 and sorowes, that we whyle we be tormented by them
 in this world, ought yet to haue great cōpassion of the,
 & pray to the Lord for the, that he vouchsafe to deliuer
 them out of so great miserie. Marforius. What there
 nothing sayde to thee, by anye one that knewe thee?
 Pasquine. There were many of them, that desired
 me that I woulde tell their kinsfolkes that are here,
 that they should not follow their fōtēsteps, that they
 might not come afterwardes into those tormentes,
 and the Bergamaschi prayed me heartily that I would
 giue warning to their heires, that they should spende
 no more money in Passes, nor in anye other thing,
 for their soules, for in any wise the Money is caste a-
 way. Marforius. What answere madest thou to the?
 Pasquine. I sayde, they haue the Gospel, to the which
 if they giue no eare, lesse wil they giue eare vnto me.
 Marforius. So answered Abraham to the riche man,
 but what sayde they to this? Pasquin. They gaue me
 most boyling sighes, for answere: they renewed with
 double force, the dolefull woes, their tormentes were
 doubled, their flames of fyre increased, the smoke and
 stinke grew still greater, their sorow was wared more
 beheement, they cryed out Misericordia, and were not

*Stations are
 certaine chur-
 ches where
 pardons bee
 graunted.*

Luc. 16.

Do. J.

heard

heard, their wailing and gnashing of teeth augmented, they called and cryed for death, and all in vayne, every thing was death, their howlings grew greater: every thing was fyre, every thing was smoke, every thing was Diuels, every thing was sorrowe, tormenting, miserie, rage, and so great infelicity, that bicause I was neyther able to see it, nor heare it, with the very Devils, theselues were weary of it, I prayed myne Angell that he would bring me backe hither agayne, and so it was done. Marforius. When thou beganest to talke, of thy going to Hell, thou diddest promise me to tell me, how thou diddest to come backe agayne. Nowe it is tyme, that thou tell me it. Pasquine. Knowest thou not, that the scripture sayth, Math. 16. That the gates of Hell haue no maner of powver against the Church of Christ & Marforius. Yea, Pasquine, The gates of hell coulde not therefore hold me in, but that I did come out. Marforius. Did the Angell then forthwith leaue thee? Pas. No, for he came along with me, euen vnto Prima porta, talking with me of the things we had seene: and he promised me, to cause me in the like traunce also, to see the destruction of the worlde, and the dreadefull doome of Iesus Christ. Marforius. Oh I praye thee, when that tyme shall be, make me partaker thereof I heartily beseech thee. Pasquine. I will without doubt. It is now tyme for me to be going my wayes. Adewe good brother. Marforius. Goe in the Lordes peace. To whom with all heart, tongue and pen, be giben al praise and glory both nowe and for euer. Amen.

FINIS.

Questions of Pasquine to be disputed in the Councell

nowe holden at
Trent.



Asquine hauing now of late
peares put forth many matters
and in dyuers maners, bicause he
hath spent his wordes in bayne,
doth now therefore propone cer-
taine questions to be disputed, of
the which he desireth to be better
satisfied, for that he heareth, that they are verie often
called in controuersie. And firste

1 Whether the singing that Fryers make
euery daye, maye rather be called labour and toyle of
Asses: and a trauaile of the bodie rather than of the
minde.

2 Whether the Canons (or Prebendaries as we call
them) comming to sitte in the Quæres and Churches
for the gayne they haue thereby, doe receyue their re-
warde in this worlde.

3 Whether Resignations, permutacions, chop-
ping and chaunging, and suche comming to benefi-
ces as nowe is dayly bled, be Simonie.

4 Whether such as say and sel Passes for money,
may be compared to Iudas that solde Christ, or to the
Docters of Paris that in euery street offer themselues
to hire, and crie. A newe mayster a newe.

5 Whether it be to be suffered, that Fryers and
Nonnes shoulde marry, sth Christ sayde that all men
Do. g. coulde

Questions of Pasquine

could not comprehend that saying.

6 Whether it be perillous and not to be suffered by Citizens, that the fatte and well fedde Priestes, & such as are ful of idlenesse, & lasciuious lynyng, should dwell so nere them without wyues of their owne.

7 Whether it be nedefull in any Citty to haue so many thousand of Massemomblyng priestes, of which, fewe or none, teache or can teache the Gospell, sith Christ commaunded his Apostles, as their very duety and office, saying. Go ye preach the gospell. &c.

8 Whether suche as instruct not the people, that is to say, which doe not the very true office, that belongeth to the Church, maye receyue and enioye the goods of the Church, or are to be called Theues and Robbers.

9 Whether that, graunting the Iustificatiō by fayth in Christ, Purgatorie be ouerthrowne and all that is built thereupon.

10 Whether there be in all Europe any one Bishop, that doth his office in suche sorte, as was prescribed by the Apostles.

11 Whether the Bishops that are carelesse of their flocke, & fall only to slaying their sheepe, may be called true Pastours, or Hyzelings, as Christ sayeth.

12 Whether the shauen crowne, and the smearing of Priestes hands, be the beastes marke, whereof the Apocalipse speaketh.

13 Whether the Schole doctours, that take no payne with their doctrine, but are euer by with Cherubin and the Angels, ought to be called rather Speculatours, than Practicioners.

14 Whether suche as woulde not haue the holpe Scripture to be readde by the people, doe freat and
rage

rage with in themselves: that such booke are abroad.

15 Whether the. xxiij. Chapter of Mathew may be applied to the Diuines, Fryers, Priestes, and al the rest of the Popes rable, of our tyme.

16 Whether the persecutours of the Gospell and the truth in our tyme, may be compared to the Pharisees which sought the death of Christ & his Apostles.

17 Whether, the lyke matter doe not nowe in these dayes stirre by the Papistes against the truth of the Gospell, as is recited in the Actes of the Apostles, concerning Diana of Ephesus.

18 Whether that saying of the Gospell. Beware of false Prophets: And that also of Peter. That through couetousnesse they shall make marchandise of you with fayned wordes, and manye other lyke places of the Scripture, do rightly belong to the whole swarme of Hauen Papistes.

Math. 7.
2. Peter. 2.

19 Whether that which Christ speaketh in the. xxiij. of Mathew, of many false Prophets that shall come, may be vnderstand to be the sundry sectes of Ponkes and Fryers, who, some by one way, some by an other, some by the helpe of this saint, and some by that saint, go about to come to heauen.

20 Whether that whiche Paule foretolde should come, that in the latter tymes shoulde aryse men of euill conscience, forbidding matrimony and meates, (which God hath created to be taken with thanks giuing,) may be ment to be of the Pope, which hath forbidden all these things.

1. Tim. 4.

21 Whether Fryers and all the rest of the smeared Chaulings, hauing bene so often taken with the maner to vse deceyte, and to mocke the simple people with newe founde miracles, be therefore any more to

Do. 19.

be

Questions of Pasquine

be trusted afterwarde, according to the olde rule : he that is once a false knave, it is marvell if euer he be honest man after.

Math. 14.

22 Whether that saying of Daniel of the Abomination of desolation standing in the holy place, maye be aptly applyed to y^e Churches of our tyme, in which the Pope scellerh beauen for mony, which is sene to be the greatest & mosse vnspeakeable abhominatio that can be.

23 Whether it be true that their Church as they say can not erre, and yet they cōfesse them selues that there are many abuses, whiche their Church hath by therto brought in, and also encreased.

24 Whether the Pope with all his religious rable, be the true Church of Christ, sith they folow christ neyther in doctrine nor liuing.

25 Whether the Pope be the man of sinne, & the Sonne of perdition, that sitteth in the temple of God, & exalteth him selfe aboue all that is called God, as Paule sayth in the second epistle to the Thessolonians the second Chapter. Sith that place can not be vnderstande of any Tyrant, that by force of armes rageth or spoyleth, but of him that vnder colour of Religion, putteth in vze his infinite Tiranny vpon the mindes and consciences of men, y^e vnder pretence of holinesse doth make and determine what he listeth : which long tyme hath flourished and triumphed in his ruffe, because he was norknowen, till at the lasse in his due tyme, he is discovered & reuealed by the spirit of Gods mouth : y^e is to say, through the preaching of the gospel.

26 Whether the Pope be that greate whoze wyth whom the kings of the earth haue committed fornication : and with whose cuppe of hir abomination, all

all nations are dronke as the Apocalipse sayth.

Apoc. 17. 18.

27 Whether the Pope be that litle hoene that hath eyes and a mouth speaking great things, that Daniel speaketh of.

28 Whether the Pope being Antechrist, maye be Christes U. care.

29 Whether Ponkes, Fryers, and all the rest of the pollethorne Papists, be those marchants of whom the Apocalipse speaketh.

30 Whether the Popes Sea, and the Courte of Rome, which is so defiled with al maner of filthinesse, may be called Babylon.

31 Whether a man maye beleue, that the Pope meaneth o: can call, a godly and fræ generall Counsell, in the whiche so great an ouerflowing of euilles and mischieses, as he himselfe hath brought vpon the wo:ld, may lawfully be purged.

32 Whether Pope P. who is reported to be most couetous, doe at any tyme thinke of God, sith Christ sayth. Where your treasure is there is your hart also.

Math. 6.

33 Whether the Pope that is guilty of heresie, Idolatry, and blasphemie, may be heade and Judge ouer a Councell.

34 Whether Peter Luis the Popes sonne, whom all men say to be a mosse filthy Sodomite, be wo:thy to be chiefe Champion and capitaine of the Church.

35 Whether it be expedient for the Christian common weale, to take awaye from the Pope his kingdomes & dominions, that thereby it may be sene whether he will returne to the aunciēt office of the church.

36 Whether the Pope would haue Germany, yea, rather all the wo:ld destroyed by warres, than that his tyranney & power should be any whit diminished.

Do. iii.

37 Whether

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37 Whether it may be doubted, that the Papacie, and þ great beast will not shortly haue an ouerthrow, as the Scripture sayth, with long withens Boheme, and almoste all Germany, all Denmarke, Englande, and Scotlande, haue fallen from hir, and secretly France, and Italy.

38 Whether the Frenche king haue iust cause to forbidde that no more money henceforward be caried to Rome, with Popes haue in tymes past being furnished with the ryches and armure of Fraunce, made warre vpon the Frenche.

39 Whether the Pope dispensing all things for money, may be called Pope penny Father, and therefore be suspected of Couctousnesse.

40 Whether there maye be any hope of goodnesse conceyued of the Popes recouerie, and of his swozne shauelings, with Christ denyeth, that blasphemers and suche as withstande the truth against their consciences, can be healed.

41 Whether the primacie of the Popes see, be lawfully come by, with it was gotten of Phocas the Emperour, who was a murtherer, & secretly and with great treason slewe the Emperour Mauritius his Lorde.

42 Whether the Pope, Cardinals and Bishops be ought to be called Christes spouse, with they keepe at home so many whores and boyes.

43 Whether if Christ were in these dayes among the Papistes, he should be crucified againe as he was by the Scribes and Pharises.

44 Whether that Pope that made the decretall De duobus luminaribus magnis, be to be compared with them that built the Towre of Babilon.

45 Whether Pope Innocent the eyght, that was
bitterly

utterly ignorant and unlearned, might be dispensed with, to say masse.

46 Whether Pope Iulius the seconde who was a warriour, did playnely shewe that Antechrist was already come, and that it needed not any longer to looke for him.

47 Whether Pope Lyon the tenth a verie Sardinian, might be compared with the riche glutton.

48 Whether Pope Clement the seauenth, who was the match to kindle the fyre of warres betwene Princes, filled by the measure of his forefathers.

49 Whether Pope Paule the thirde who wholly was giuen to Spectromancie, may be excommunicate.

50 Whether it be to be beleued, first that the Pope witheth from his heart & con corde of Princes, sithe his foregoers, were euer the beginners of warres: Then, if he wishe it, whether it be for the common weale sake, or for his owne priuate cause: Lastly, whether peace made by his request maye eyther be of any continuance, or else haue any good successe. For that Christ sayeth, that an euill tree can bring forth no good frutes.

Mat.7.

51 Whether the Popes purpose, when he seemeth to goe about to reconcile Princes, be lyke vnto that counsell which the Diuell put into Pilates wifes minde, and that was, not because the death and torments of Christ did anye whit grieue hir, but because she sawe that hir kingdome and tirannie suffered violence, and suche hurt as coulde not be recovered.

Mat.27.

52 Whether the ende of this alteration of our tyme can be anye other than sorrowfull, horrible and lamentable, sithe the sickness of the Antechristian and Popish kingdome is so terrible and incompre-

hensible,

hensible,

hensible, and the obstinacie so outrageous as can not be spoken.

53 Whether the writings of Sadoletus: and other that hitherto haue ballauntly defended the Popish church be to be accompted suspect, sith now they suffer honours and dignities to be giuen by the Pope, whether they will or no.

54 Whether the Pope, that nowe at the last hath graunted a legate to Fraunce, coulde wel skill of that which was wont to be sayde, that is to saye: Of two euils (that is to meane the Patriarch and the Legate) the least is to be chosen.

55 Whether the Pope if he knewe that it woulde come to passe that the Emperour and the French king woulde not ioyne their forces together, and help him against the Protestants, that he woulde once speake of peace or of a generall counsell.

56 Whether it may be confessed that God for our wickednesse and ingratitude, is not highly offended with vs, sith we see all our counsels and deuises haue so euil successe, and warre to arise in an others necke, one mischiefe after an other, and all our purposes, vpon y sodaine to quaille, & so to be eftsones confounded with newe lettes, that we cannot see which ende to begin at.

57 Whether that kings and Princes, who albeist in this moste cleare light in these dayes can not but needes knowe Antechrist, and yet doe not onely dissemble, but also seeke by all wayes & meanes to please him, and be at the becke of so open an enemy to the truth) ought to feare y as in time past God toke from many kings both their kingdome and people, so he will therefore deale with them.

58 Whether

58 Whether it be to be beleued, that Ponkes and Fryers doe purpose or can finde out a true and godly reformation, as long as to their counsels and deliberations, they admit suche as for many causes are the Popes owne dearellings, and that they will rather suffer any thing, than eyther to lese any lote of their riches and commodities, or else to haue their wickednesse and knauerie discovered.

59 Whether the Pope, who by Cardinall Contarine, at Ratisbona after long contention in matters of religion, willed that all things shoulde be referred to a generall Counsell. And when the Princes of the Empire determined to haue a Nationall Counsell, if the same general Counsell began not within seauen monethes, stoutly withstanding their decree, did evidently shewe what might be looked for at his handes, and what his meaning was.

60 Whether when the same Cardinall Contarine saide in a certayne wryting of his to the Princes of the Empire, that he hoped that it woulde come to passe that the Protestaunts woulde retorne to the lap of the church of Rome, and they likewise in a wryting of theirs made answer againe in a wryting of theirs that of al men they woulde neuer doe so: whether afterwarde I saye needed anye talke betwene them for the matter.

61 Whether any ought in these dayes to be offended, bicause the doctrine of the Gospel seemeth to bring dissentions and alterations, sith that Christe saith, that the same is a singuler token and most plaine demonstration of his worde, which is to sende the sword, and not peace, and to set the sonne agaynst the father, and the daughter agaynst the mother.

Math. 10.

Ge. 11.

62 Whether

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62 Whether that argument be of force, which many in these dayes do holde, that it is not to be beleued that God woulde haue our forefathers to erre vntill this tyme, and to be without the true doctrine, for as much as by the same reason it may be asked, why the same God hath suffered Africa, and all Asia, to fall into so horrible darknesse, after they lost the lighte of the Gospell and newe doctrine brought in. For it muste be confessed, that all that remayned after the preaching of the Gospell was onely in Europa the thirde and least parte of the worlde.

63 Whether such as are in these dayes put to death in many places, be heretiques in dede: and albeit, they be such, whether they ought to be putte to death or no, for that Christ doth expressly commaund, that we suffer the cockle to grow with y^e corne, & not to rote the same by.

64 Whether the decrees of the Fathers & of the Counsellors ought to be referred and examined by the prescript rule of the gospel, syth Paule so plainly said, That other foundation than that was already ought not to be layed, & yet shoulde it come to passe that many therupon would buylde, some golde, some stouble, some woode.

65 Whether those solepne and ordinarie disputacions of the Sorbonists, doe any thing profite to the vnderstanding of the holy scripture, syth they are altogether idle questions of hayne things, crooked, more than supercelestiall, crabbed, and Seraphicall, the which neither they that speake, nor those that heare them, do at any tyme vnderstande, and albeit they do vnderstande them, yet are they neuer a deale the better by them, or the better learned.

1. Cor. 3.

66. Whether if the Pope would at any tyme suffer in a generall counsell (if any shall hereafter be) any one article to be pulled away from him, that then it might not be truly saide & affirmed, that he is not the Church, forasmuche as hitherto he standeth stiffe in defence, that the Church can not erre.

67. Whether the Church, that is to saie, a congregation of people may erre, forasmuche as it is propre to mans nature to erre & fal. Then if it can not erre, for that they allege, where two or three are gathered together in my name, &c. Whether then the Consistories of Popes, Cardinales, and Bishops may erre, syth these many yeares they haue called theyr counsellers, not to sette forth Chyffes glory, but more & more to confirme and stablish their ryches and dignitie, syth y^e scripture telleth that in the latter times should spring horrible errors.

68. Whether in matters perteyning to faith and our Saluation, any other thing ought to be commaunded beside the gospell, syth Chyff commaunded that his onely sonne should be heade and none other. And sithe also that Chyff commaundeth vs to beware of men and of their doctrine.

Math. 7. 24.
61.

69. Whether syth we plainly see into howe sowle stynking abhominable errors we are fallen, synce we leste the prescript rule of the Gospell, and opened the way to al mans traditions: we ought not to haue great cause, seing so many mischieties and incoueniencies before our eyes, to become wyle, to giue place, & casting aside al hautesse of minde, giue ouer our selues wholly to him, whiche onely cannot erre, & who commaunded that in his commandements we neyther tourne asyde to the right or left hande.

Questions of Pasquine

70 Whether it ought to be confessed, that it is a great miraculous misterie, that religion, (which now is in disputacion, hath of so small & feeble beginnings as by one man only who was notoriously condemned in the beginning and counted as an abietted to the whole world or rather as a praye layed forth to all men) hath so sprede it self and growne to such a greatnesse, that such as haue bene against it & withstood it, may not iustely be affearde, if they haue any witte at all.

71 Whether such as will seeme to fauour the gospel, thereby to be thought that they know much, and do for all that flatter such as flyre by persecutions, may be compared to Herode who made more conscience to breake his vnlawfull promise to a Harlotte, than to saue the lyfe of so holy a man.

72 Whether that saying of the Gospel who lo- ueth his soule in this worlde, shall lose it. &c. may not aptly agree with the syne worldly wise heads of our tyme, who for the doctrine of the Gospel, will not for any little suspicion therof receiue losse or displeasure but liue pleasantly, and quietly, & kepe their riches and promotions vntouched.

73 Whether suche as in these dayes do confesse & there are errours, and in the meane tyme do not on- ly contempne, but also condempne such as do shewe them those errours: be lyke vnto the Pharisees that said to him that was borne blinde and had receyued his sight, of Christ, we know that God spake to Moyses, but who this is (meaning Christ) we know not, nor whence he cometh.

74 Whether suche as for certeine opinions in religion haue flyred by horrible persecutions, & are become so madde therein, that more crueltie cannot be deuised:

deuilled : may not very wel, (if they will acknowledge their offence, confesse that they are the begynners & authors of so outrageous & mercilesse butcherie and slaughter.

75 Whether that saying of the Gospell (least haply the Romaines come & take away oure place) John xi. do hytte iuste, such Kings and Princes, as will be boyme in hande, that if they receyue the gospell, it will come to passe, that their people will rebel and not be obedient.

76 Whether that whiche Paule speaking of the doctrines of Diuelles, whiche he in spirite foresaw should arise, do serue right for the Papists : who for their traditions, sea, and in sundry sortes do torment men, which is the very nature of Sathan ; who is deuyled with murder and bloude, and whether the Protestants who persecute not their enemies, are not much to be preferred before the Papists, especially syth they haue both strength and rychesse, wherewith if they were so disposed they might shew violence and crueltie as the Papists do.

1. Tim. 4

77 Whether the Pope in this of all other the most pestilent tyme of warres, calling his Cardinalles and chiefe the Frenches to Rome, for a counsell (as the shew is made) to be holden, do openly mocke the world, syth in tyme of peace he made no manner mention of a Counsell, and now he doth it because he saith & knoweth that it is impossible to call them togyther, & especially syth he bled the selfe same tyme fetch, the last warres now pass.

78 Whether the olde and newe Testament did euery where of it, beate into mennes heads, or commaunde suche manner of Articles, as the Sorbonistes

of Parys of late yeares made and caused to be published by Parliamēt, whether the same diuines would forbydde that the Bible shoulde not be printed in the french tongue.

79 Whether the Sorbones of Parys, (who as it is sayde wrote to the Pope, and grienously complayned that in restoring and vpholding their Church, which was about to fall, and would very shortly haue lye in the dust, they were forsaken by those that should mosse chiefly haue holpen them) deserue that punishment, that in tymes past, Bede the Diuine had.

80 Whether the same Diuines, (in despite of whom though they gaynesayd it as loude as they could cry, the french king willed and commaunded the Bible to be translated, printed, and set abroad in the bulgare tongue) may not now be assearde, that their king conceyue an euill opinion of them, and thinke that they (bycause they went about by a thousande sleights and deuises to hinder so Godly and necessary a worke) are in breeding some monster, and that they can not abyde the truth: especially sith the saide king is not ignorant, howe grienously they toke it a fewe yeares past, when by his bountifull liberalitie, professours of dyuers tongues were instituted and appointed: & that he heareth not often tymes as occasions serue, what trouble & busynesse these vnlearned & witlesse dolces, put the good & the learned men vnto, which askes whē they write or speake any thing, do cause that all men to scoyne, and make men lothe and also abhorre them.

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